Mary Blount Gurney

MANUAL OF DEVOTIONS:

Collected (chiefly) from the Most eminent Writers of this Age;

VIZ.

The Author of THE WHOLE DUTY OF MAN,
Bishop PATRICK,
Bishop TAYLOR,
Lord Chief Justice HALES,
Dr. LUCAS, *&c.*

CONTAINING

Certain DIRECTIONS for a Devout Behaviour at all Times, and particularly on SUNDAYS and HOLIDAYS, and at the time of Receiving the LORD'S SUPPER.

With Suitable

Prayers and Devotions.

By a Divine of the Church of ENGLAND.

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THE PREFACE.

I Am very ſenſible that after ſo many works of this Nature have ſeen the light, ſomething will be expected to be ſaid for my publication of theſe Papers.

The Book is moſtly a Collection of Devotions that have been already made publick, by Authors of the greateſt repute in this way of Writing: And I hope their Works will be no leſs their own Defence and Commendation now they are united, than they were before, when publiſhed by themſelves.

'Tis certain that the Generality of thoſe mean perſons, for whoſe ſervice this Manual was Compoſed, have not all (if any of) thoſe great Authors whence they were taken: And if the Cloſets of others are furniſh'd with them, this large Office of Collects will make them readier at hand on days of more ſolemn retirement. Not not to mention the convenience of their being made by this means the more portable.

As to the Method of this Book, I have as much right to obſerve, as many before me, that different methods pleaſe different devout minds. How ſeaſonable ſome Collects, which make the Original part of it are at this time, and how reaſonable and judicious the Collection in general is, muſt be left to the Reader, upon peruſal: Perſons of Inferiour capacity ought to be thankfull for my Pains, and others have no Injury done them.

The Book's being Printed obliges no one to be at the trouble of reading or the charges of buying it, but gives every body the opportunity of advantage, if there is any thing to be gained by it.

I ſhould be very glad, if by this labour I may contribute to the making any Perſons ſo ſerious and ſenſible of the neceſſity of a devout Life, in order to fit them for Eternal Happineſs, as we all ought to be: And I hope, if they uſe it with the ſame mind it was writ with, I ſhall not fall quite ſhort of this deſign.

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Holy

Holy Reſolutions

To be conſtantly obſerv'd and kept in mind.

1. TO avoid ill company as much as poſſible.

2. To Aſſociate with none but men of Reaſon and Conſcience.

3. To avoid immoderate Diverſions of any kind.

4. To avoid idle and impertinent talk.

5. To ſpeak ill of no man.

6. To do all the good I can.

7. To pray ſeven times a day (in publick and private) if poſſible.

8, To celebrate the Lord's Supper, if poſſible, every Sunday.

9. To read the Scriptures daily.

10. To meditate often on the Catechiſm of the Church of *England*.

Evening Devotions.

WHEN I have done with the neceſſary buſineſs of the day, I retire to my Cloſet or ſome other private place, where my Cuſtom firſt is to read either a Chapter out of the Holy Bible, or ſome other piece of practical Divinity, that my mind may be thereby prepoſſeſs'd with good thoughts; and ſo conſequently more intent upon what I am going about.

Having Pen, Ink, and Paper ready, I proceed to a cloſe Examination of my ſelf with reſpect to the foregoing day.

But that I may with better ſucceſs perform this Duty, I devoutly uſe the following Prayer.

A Prayer before Examination.

O Infinite and Eternal Being, before whom all things are naked and open, I am now about to ſearch into a very wicked and deceitfull heart, but muſt deſpair of ever knowing the Error of my ways, unleſs aſſiſted by thy holy Spirit: Give me therefore ſuch a portion of it as may enable me rightly to underſtand my duty, and what have been my breaches of it; That I may have ſuch a ſight of my Sins as may truly humble me, and make me ſenſible not only of my danger, by provoking ſo great a Majeſty; but of my Ingratitude too, by offending ſo gracious a God? O Lord look on the Merit of Chriſt's ſufferings, and for his ſake alone hear and anſwer my Prayers.

My Examination.

I Conſider.

1*ſt.* Whether I have this day committed any ſin, either in Thought, Word, or Deed.

2*dly*. Whether I have omitted any opportunity of doing Good.

3*dly*. Whether I this day received any Signal Deliverance, or Mercy.

I don't content my ſelf barely with the knowledge of having committed ſuch a ſin, or omitted ſuch a duty: but I conſider farther the occaſion of every ſin, and then note down the ſin with its particular aggravations, as ———

Whether any Sin committed, or Duty omitted.

1*ſt*. Againſt knowledge.

2*dly*. With deliberation.

3*dly*. Againſt the Checks of Conſcience.

4*thly*. Frequently, not only once or twice, but often.

tly. Againſt Vows and Reſolutions of Amendment.

6*thly*. To that degree as to become Cuſtomary and Habitual.

Some Habits are worſe than others, as,

1*ſt*. When we are come to a hardneſs of heart.

2*dly*. When we go on againſt any Extraordinary means us'd by God or Man to reclaim us.

3*dly*.

3*dly*. When we become the Champions of ſin, and endeavour its propagation.

For my greater eaſe in performing this duty: I examine but three hours at a time, and reflect on my behaviour during that time; as for inſtance, ſuppoſe I riſe at ſix, I conſider how I ſpent my time from ſix to nine, from nine to twelve; and ſo for every three hours in a day.

I am not over ſcrupulous in my Examination, having chiefly a particular regard to my more notorious Crimes.

Evening Prayer.

O Holy Bleſſed and Glorious Trinity, three Perſons and one God, have mercy upon me a miſerable ſinner.

O Lord, I know not what to pray for as I ought. O let thy Spirit help mine Infirmities and enable me to offer up a ſpiritual Sacrifice acceptable unto thee, by Jeſus Chriſt.

A Confeſſion.

GReat and Holy God, I am an unclean Creature, and have provoked thee, by many and grievous Inſtances of Guilt, eſpecially by (*here mention particular ſins*) ſo that had I my juſt deſerts, I muſt freely own I deſerve to be eternally excluded thy Favour. But, O Lord hear my Requeſt for the ſake of Chriſt's merits, and pardon all the Tranſgreſſions of my thoughts, words, and actions: Give me true Repentance for them, even ſuch as is not to be Repented of? Lord be merciful to me a ſinner, deliver me from every wicked habit, which oppoſeth it ſelf againſt thy Goſpel: O preſerve me from all preſumptuous wickedneſs, and cleanſe me from my ſecret faults, ſupply me with ſuch a meaſure of thy Spirit, as may make the Words of my mouth the Inclinations of my heart, and the whole Conduct of my Life, well pleaſing in thy ſight, that my Soul may be full of that Divine Peace and Joy which the World can neither give nor take away

as

as long as I am a Pilgrim in this body; and grant that I may be rais'd to a ſtate of Endleſs Glory at the General Reſurrection, for the ſake of thine only Son, and my only Saviour. *Amen.*

A Thankſgiving.

O Father of Mercies, and God of all Conſolation; I, thy unworthy Servant, do give thee moſt humble and hearty thanks for all thy Goodneſs and loving Kindneſs, thou haſt this day ſhewed me, particularly (*here mention particular Mercies*) I bleſs thee for my Creation, Preſervation, and all the bleſſings of this Life: but above all, for thine ineſtimable Love in the Redemption of the World, by our Lord Jeſus Chriſt, for the means of Grace, and for the hopes of Glory? O let the Conſideration of ſo much Goodneſs and Mercy lead me to Repentance and Amendment of Life: and grant that I may continue in the ſame unto my Lifes end, through Jeſus Chriſt our Lord.

For Grace.

O God the Fountain of all Goodneſs, who art infinitely pure and holy; I, wretched Creature, who am not able of my ſelf to think a good thought, do humbly beſeech thee to aſſiſt me with ſuch a portion of thy holy ſpirit as may enable me to act according to thy Will. Grant that I may faithfully diſcharge my duty to thee, my Neighbour and my ſelf, and in all things approve my ſelf thy faithfull Servant, that at laſt I may be received into thoſe Heavenly Manſions, where there is Righteouſneſs for evermore: And this I beg for Jeſus Chriſt his ſake.

An Interceſſion.

THou who art the hope of all the ends of the Earth, hear my Prayers for all mankind, make thy ways known unto them, thy ſaving health unto all Nations, and grant that where the name of Chriſt is named, it may be honour-

honoured by a Converſation anſwerable to the Light and Profeſſion: Make the Country to which I belong truly Chriſtian; Check that Tide of prophaneneſs and hereſie, which threatens ſudden Deſtruction to both our Church and State: Heal our breaches, unite our differences, and ſettle Peace, Concord and Righteouſneſs amongſt us: Guard the Sacred perſon of his Majeſty K. *William* with Angels: Bleſs him with a wiſe and faithfull Council, a Valiant Army, a Long and Peaceable Reign here, and an Everlaſting Crown of Glory hereafter: Pour down all Temporal and Spiritual Bleſſings on *Katherine*, the Queen *Dowager*, her Royal Highneſs the Princeſs *Ann* of *Denmark*, and all the Royal Family: Make all our Biſhops, Prieſts, and Deacons, burning and ſhining lights in their ſeveral Sacred ſtations, that they may turn many from the perverſeneſs of the Diſobedient to the Wiſdom of the Juſt, and rejoyce with thy Angels in the Salvation of a great number of Souls: Give the Magiſtrates an hearty abhorrence of the Debauchery and Wickedneſs of the

Age, and make them vigorous in their endeavours to ſuppreſs vice, Bleſs my neareſt and deareſt Relations (*here particularize*) and reward all who have done me good, Pardon and Convert my particular Enemies, and work in them, and me, and all mankind, all that good which is neceſſary to make us acceptable in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

For Preſervation.

O Omnipotent God, on thee I depend every moment of my life. The dangers I am continually expoſed to are almoſt infinite, and were it not for thy wonted Goodneſs and almighty Power, they had ſwallow'd me up long before this time, be pleaſed therefore, moſt Gracious God, to watch over me this night alſo, that I may be protected from all dangers, and refreſhed with ſuch moderate ſleep and reſt, as may enable me to promote thy Glory in that ſtation wherein thou haſt placed me, for Chriſt his ſake, my only Saviour and Redeemer.

Hear me, O Lord, and pardon my failings, deal with me according to my

wants

wants, and thy own rich Mercies in Jeſus Chriſt: In whoſe bleſſed name and words, I conclude theſe my Imperfect Prayers. Our Father, &c.

While I am undreſſing my ſelf, I meditate on the certainty of Death, and of a future Judgment.

Going into bed, ſay, I will lay me down in peace, and take my reſt, for it is thou, Lord, only that makeſt me to dwell in ſafety.

Being laid in Bed, ſay,

Glory be to the Father, and to the Son, and to the Holy Ghoſt, three Perſons and one God, bleſſed for evermore.

If I Chance to wake in the night, I meditate on the dangers I am then more immediately expoſed to, and of my own inſufficiency to help my ſelf, and thereby take occaſion to beg for protection from God my only helper in time of need.

I endeavour to avoid much thoughtfulneſs when in bed, for fear of breaking my reſt, and conſequently making me

me unfit for the Duties of the ſucceeding day.

Morning Devotions.

At my firſt waking, ſay,

GLory be to the Father and to the Son, and to the Holy Ghoſt, three Perſons and one God, bleſſed for evermore.

Riſing from my Bed, ſay,

I laid me down and ſlept, and roſe up again, for the Lord ſuſtained me.

While Dreſſing, I meditate on the general Reſurrection, and of the fatal Conſequences of it to me, if unprepared.

As ſoon as I am decently Dreſſed, I again retire to my Cloſet, or ſome ſuch convenient place, where I examine,

1. My behaviour ſince my laſt nights Examination, and if I find my ſelf to have been Irregular, I add the particulars, by way of poſtſcript to my laſt nights Account. And then.

2. I take a review of my laſt nights Examination, and reflect upon each parti-

particular, together with the occaſion of it, that I may more ſtrongly form my Reſolutions for the preſent day.

Morning Prayer.

O Holy, Bleſſed, and Glorious Trinity, three Perſons and one God, have mercy upon me a miſerable ſinner.

O Lord, I know not what to pray for as I ought, O let thy ſpirit help mine Infirmities and enable me to offer up a ſpiritual ſacrifice acceptable and well pleaſing unto thee, by Jeſus Chriſt.

A Confeſſion.

GReat and Holy God, I am an unclean Creature, and have provoked thee by many and grievous Inſtances of guilt, eſpecially by (*here mention particular Sins*) ſo that had I my Juſt Deſerts, I muſt freely own I deſerve to be eternally excluded thy favour: But O Lord hear my Requeſt for the ſake of Chriſt's merits, and pardon all the Tranſ-

Tranſgreſſions of my Thonghts, Words, and Actions: Give me true Repentance for them, even ſuch as is not to be repented of? Lord be merciful to me a ſinner, deliver me from every wicked habit, which oppoſeth it ſelf againſt thy Goſpel; O preſerve me from all preſumptuous wickedneſs, and cleanſe me from my ſecret faults, ſupply me with ſuch a meaſure of thy ſpirit, as may make the words of my mouth the Inclinations of my heart, and the whole Conduct of my Life well pleaſing in thy ſight, that my Soul may be full of that Divine Peace and Joy, which the World can neither give nor take away as long as I am a Pilgrim in this body, and I may be raiſed to a ſtate of Endleſs Glory at the General Reſurrection for the merits of thine only Son, and my only Saviour.

Amen.

A Thankſgiving.

O Father of Mercies, and God of all Conſolation, I thy unworthy Servant do give thee moſt humble and hearty

hearty thanks for all thy Goodneſs and and loving Kindneſs thou haſt this night ſhewed me; I laid me down and ſlept and roſe again, for thou ſuſtainedſt me, I bleſſed thee for my Creation, Preſervation, and all the bleſſings of this Life, but above all for thine ineſtimable Love in the Redemption of the World by our Lord Jeſus Chriſt, for the means of Grace and for the hopes of Glory: O let the conſideration of ſo much Goodneſs and Mercy, lead me to Repentance and Amendment of life, and grant that I may continue in the ſame unto my lives end. And this I beg for Jeſus Chriſt his ſake.

For Grace.

O God the Fountain of all Goodneſs, who art infinitely pure and holy: I wretched Creature, who am not able of my ſelf to think a good thought, do humbly beſeech thee to aſſiſt me with ſuch a portion of thy Holy Spirit as may enable me to act according to thy Will: Grant that I may faithfully diſcharge my duty to thee,

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my Neighbour and my ſelf, and in all things approve my ſelf thy Faithful Servant, that at laſt I may be received into thoſe heavenly Manſions, where there is Righteouſneſs for evermore, and this I beg for Jeſus Chriſt his ſake.

An Interceſſion.

O Thou who art the hope of all the ends of the Earth, Hear my Prayers for all mankind, make thy ways known unto them, thy ſaving health unto all Nations, and grant that where the name of Chriſt is named, it may be honoured by a Converſation anſwerable to their Light and Profeſſion: Make the Countries to which I belong truly Chriſtian: Check that tide of Prophaneneſs and Hereſie, which threatens ſudden Deſtruction to both our Church and State: Heal our Breaches, Unite our Differences; and ſettle Peace and Concord, and Righteouſneſs amongſt us. Guard the Sacred Perſon of his Majeſty K. *William* with Angels: Bleſs him with a wiſe and faithful Council: A Valiant Army, a Long, and Peaceable Reign

Reign here, and an Everlaſting Crown in the Kingdom of Glory. Pour down all Temporal and Spiritual Bleſſings on *Katherine* the Queen *Dowager*, her Royal Highneſs the Princeſs *Ann* of *Denmark*, and all the Royal Family: Make all our Biſhops, Prieſts, and Deacons, burning and ſhining Lights in their ſeveral Sacred ſtations, that they may turn many from the perverſeneſs of the diſobedient, to the Wiſdom of the Juſt, and rejoyce with thy Angels in the Salvation of a great number of Souls. Give the Magiſtrates a hearty abhorrence of the Debauchery and Wickedneſs of the Age, and make them vigorous in their endeavours to ſuppreſs Vice. Bleſs my neareſt and deareſt Relations (*here particularize*) and reward all who have done me Good: Pardon and Convert my particular Enemies, and work I beſeech thee in them and me, and all men, all that good which is neceſſary to make us acceptable in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

For

For Preſervation.

Omnipotent God, on thee I depend every moment of my Life, the Dangers I am continually expos'd to are almoſt infinite, and, were it not for thy wonted Goodneſs and Almighty Power, they had ſwallowed me up long before this time: be pleaſed moſt gracious God, ſtill to continue this Care over me, and grant that as I have this day added to my Life, I may be ſo guided by thy Grace, as to apply my ſelf diligently to do all ſuch good works as thou haſt prepared for me to walk in, for Jeſus Chriſt his ſake.

Hear me, O Lord, and Pardon my failings, deal with me according to my wants, and thine own rich mercies in Jeſus Chriſt: In whoſe Bleſſed Name and Words I conclude theſe my imperfect Prayers.

Our Father, *&c.*

For

FOr the exerciſe of my Devotions if poſſible at five times a Day, in publick and private, beſides morning and evening Devotions, I make uſe of the following Prayers, collected from the beſt writers of Devotion: repeating at each ſuch time of Prayer as many of them as my zeal and leiſure ſhall point out to me, adding ſome part of my morning or evening Prayer, and never omiting the Lords Prayer.

If my buſineſs happens to be ſo urgent as not to allow me time for ſuch ſolemn Devotions, I content my ſelf with repeating the Lords Prayer alone, ſo often as conveniently I can.

Beſides theſe ſet times of Prayer, I dart up my Soul to Heaven at divers times of the day, by ſhort and ſuddain Ejaculations, ſome of which I have here inſerted, being placed immediately after the Prayers. All which pious Ejaculations, I endeavour to detain in memory, to be made uſe of upon any occaſion.

This ſort of Devotion, I think my ſelf oblig'd at all times to perfarm, being well ſatisfied that no buſineſs, tho never

never ſo preſſing can excuſe me for the neglect of it.

A Prayer for Grace in General.

O Moſt Gracious God, from whom every good and perfect gift cometh, I wretched creature, that am not able of my ſelf ſo much as to think a good thought, beſeech thee to work in me both to Will and to Do according to thy good pleaſure. Enlighten my mind that I may know thee, and let me not be barren or unfruitful in that knowledge; Lord, work in my heart a true Faith, a purifying hope, and an unfeigned Love towards thee; give me a full Truſt on thee, Zeal for thee, Reverence of all things that relate to thee; make me fearful to offend thee, Thankful for thy mercies, Humble under thy Corrections, Devout in thy Service, and ſorrowful for my ſins; and grant that in all things I may behave my ſelf ſo, as befits a creature to his Creator, a ſervant to his Lord; enable me likewiſe to perform that

Duty

Duty I owe to my ſelf; give me that Meekneſs, Humility, and Contentedneſs whereby I may always poſſeſs my ſoul in Patience and Thankfulneſs; make me diligent in all my duties, watchful againſt all temptations, perfectly pure and temperate, and ſo moderate in my moſt lawfull enjoyments, that they may never become a ſnare to me; make me alſo, O Lord, to be ſo affected towards my Neighbour, that I never tranſgreſs that royal Law of thine, of Loving him as my ſelf, grant me exactly to perform all parts of Juſtice, yielding to all whatſoever by any kind of Right becomes their due, and give me ſuch bowels of mercy and compaſſion, that I may never fail to do all acts of Charity to all men, whether friends or enemies, according to thy command and example. Finally, I beſeech thee, O Lord, to ſanctfie me throughout, that my whole ſpirit, ſoul and body may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt; to whom with thee and the Holy Ghoſt be all honour and glory for ever. *Amen.*

For

For Humility.

O Thou High and Lofty One, that inhabiteſt Eternity, yet art pleaſed to dwell with the humble ſpirit, pour into my heart, I beſeech thee, that excellent grace of Humility, which may utterly work out all thoſe vain conceits I have of my ſelf; Lord, convince me powerfully of my own wretchedneſs, make me to ſee that I am miſerable, and poor, and blind, and naked, and not only duſt, but ſin; that ſo in all thy diſpenſations towards me, I may lay my hand upon my mouth, and heartily acknowledge that I am leſs than the leaſt of thy mercies, and greater than the greateſt of thy Judgments. And, O Lord, grant me not only to walk humbly with my God, but even with Men alſo, that I may not only ſubmit my ſelf to thy rebukes, but even to thoſe of my fellow Chriſtians, and with meekneſs receive and obey their admonitions. And make me ſo to behave my ſelf towards all, that I never do any thing through

through ſtrife and vain-glory; and to that end grant, that in lowlineſs of mind I may eſteem every other Man better than my ſelf, and be willing that others ſhould eſteem them ſo alſo: that I neither nouriſh any high opinion of my ſelf, nor covet one among others, but that deſpiſing the vain praiſe of Men, I may ſeek that praiſe which cometh from thee only. That ſo inſtead of thoſe mean ſervile Arts I have uſed to recommend me to the eſteem of Men, I may now imploy all my induſtry and care to approve my ſelf to thee, who reſiſteſt the proud, and giveſt grace to the humble: grant this, O Lord, for his ſake, who humbled himſelf unto the death of the Croſs, Jeſus Chriſt.

A Prayer againſt Pride.

O Eternal God, merciful and glorious thou art, exalted far above all Heavens: thy Throne, O God, is Glory, and they Scepter is Righteouſneſs: thy Will is Holineſs and Wiſdom, the great

great Foundation of Empire and Government. I adore thy Majesty, and rejoyce in thy Mercy, reverence thy Power, and confess all Glory and Dignity and Honour to be thine alone, and theirs to whom thou shalt impart any ray of thy Majesty, or reflection of thy Honour.

But as for me, I am a Worm and no Man, vile Dust and Ashes, the Son of Corruption, and Heir of Shame and Death. What art thou, O Lord, the great God of Heaven and Earth, the foundation of Holiness, and Perfection infinite. But what am I? so ignorant that I know not what, so poor that I have nothing of my own; so miserable that I am the Heir of Sorrow and Death, and so sinful that I am encompassed with shame and Grief.

And yet, O my God, I am apt to be proud, proud of my shame, glorying in my sin, boasting my infirmity, for this is all that I have of my own, save only that I have multiplied my miseries by vile actions, every day dishonouring the work of thy hands: My understanding is too confident, my affection rebel

rebellious, my will refractary and disobedient, and yet I know thou resistest the proud, and didst cast the morning stars, the Angels, from Heaven into Chains of darkness, when they grew giddy and proud, affecting those battlements which were too high for them.

Thou, O God, who giveſt Grace to the Humble, do something also for the proud man: Make me Humble and Obedient; take from me the spirit of Pride and Haughtiness, Ambition and Self-flattery, Confidence and Gayety; Teach me to think well, and to expound all things fairly of my Brother, to love his worthiness, to delight in his praises, to execute his errors, to give thee thanks for his Graces, to rejoyce in all the good that he receives and ever to believe and speak better things of him than of my self.

O teach me to love to be concealed and little esteem'd, let me be truly humbled and heartily asham'd of my Sin and Folly. Teach me to bear Reproaches evenly for I have deserv'd

them ; to refuſe all Honours done unto me, becauſe I have not deſerv'd them ; to return all to thee, for it is thine alone ; to ſuffer reproach thankfully ; to amend my faults ſpeedily, and when I have humbly, patiently, charitably and diligently ſerved thee, change this habit into the ſhining garment of Immortality, my Confuſion into Glory, my Folly into perfect Knowledge, my Weakneſs and Diſhonours to the Strength and Beauties of the Sons of God.

In the mean time uſe what means thou thinkeſt fit to conform me to the Image of thy Holy Son, that I may be gentle to others, and ſevere to my ſelf ; that I may ſit down in the loweſt place, ſtriving to go before my Brother in nothing but doing him and thee Honour, ſtaying for Glory till thou ſhalt pleaſe in the day of recompence to reflect light from thy face, and admit me to behold thy Glories. Grant this for Jeſus Chriſt's ſake, who humbled himſelf to the ſhamefull Death of the Croſs, and is

now

now exalted into Glory; unto him with thee, O Father, be Glory and Praiſe, for ever and ever.

Amen.

For Diligence.

O Lord, who haſt in thy Wiſdom ordain'd, that Man ſhould be born to labour, ſuffer me not to reſiſt that deſign of thine, by giving up my ſelf to ſloth and idleneſs, but grant I may ſo employ my time, and all other Talents that thou haſt entruſted me with, that I may not fall under the ſentence of the ſlothfull and wicked Servant. Lord, if it be thy Will make me ſome way uſefull to others, that I may not live an unprofitable part of mankind. But however, O Lord, let me not be uſeleſs to my ſelf, but grant I may give all diligence to make my calling and election ſure. My Soul is beſet with many and reſtleſs Enemies: O let

me not fold my hands to ſleep in the midſt of ſo great dangers, but watch and pray that I enter not into Temptation, enduring hardneſs as a good Soldier of Jeſus Chriſt, till at the laſt, from this ſtate of Warfare, thou tranſlate me to the ſtate of Triumph and Bliſs in thy Kingdom through Jeſus Chriſt.

For Hope.

O Lord, who art the Hope of all the ends of the Earth, let me never be deſtitute of a well grounded Hope, nor yet poſſeſt with a vain preſumption. Suffer me not to think that thou wilt either be reconciled to my Sins, or reject my Repentance, but give me, I beſeech thee ſuch a Hope as may be anſwerable to the only ground of Hope thy promiſes, and ſuch as may both encourage and enable me to purifie my ſelf from all filthineſs both of fleſh and ſpirit, and that ſo it may indeed become to me an Anchor of the Soul both ſure and ſted-

faſt,

faſt, entring even within the Veil, whither the fore-runner is entred for me, even Jeſus Chriſt, my High Prieſt and Bleſſed Redeemer.

For Contentedneſs.

O Merciful God, thy Wiſdom is infinite to chooſe, and thy love forward to diſpenſe good things to us. O let me always fully and entirely reſign my ſelf to thy diſpoſal, have no deſires of my own, but a perfect ſatisfaction in thy choices for me, that ſo in whatſoever eſtate I am, I may be content therein. Lord, grant I may never look with murmuring on my own Condition, nor with envy on other mens. And to that end I beſeech thee purge my heart of all covetous affections. O let me never yield up any corner of my Soul to Mammon, but give me ſuch a Contempt of theſe fading Riches, that whether they encreaſe or decreaſe I may never ſet my heart upon them, but that all my care may be to be rich

towards God, to lay up my Treaſure in Heaven, that I may ſo ſet my affections on things above, that when Chriſt, who is my Life ſhall appear I may appear with him in Glory. Grant this, O Lord, for the merits of the ſame Jeſus Chriſt.

A Prayer againſt Covetouſneſs.

O Almighty God, eternal Treaſure of all good things, thou filleſt all things living with plenteouſneſs. Thou clotheſt the Lilies of the field, and feedeſt the young Ravens that call upon thee: Thou art all-ſufficient in thy ſelf, and all-ſufficient to us. Let thy Providence be my Store-houſe, thy diſpenſation of Temporal things the limit of my labour, my own neceſſity the meaſure of my deſire, but never let my deſires of this world be greedy, nor my labour Immoderate, nor my care Vexatious and Diſtracting, but Prudent, Moderate, Holy, Subordinate

nate to thy Will, the meaſure thou haſt appointed for me.

Teach me, O God, to deſpiſe the World, to labour for the true Riches, to ſeek the Kingdom of Heaven and its Righteouſneſs, to be content with what thou provideſt, to be in this world like a ſtranger with affections ſet upon Heaven, labouring for, and longing after the Poſſeſſions of thy Kingdom; but never ſuffer my affections to dwell below, but give me a heart compaſſionate to the poor, liberal to the needy, open and free in all my Communications, without baſe deſigns or unworthy arts of Gain. May my contention be to gain thy favour, to obtain the bleſſedneſs of doing good to others, and giving to them that want, and the bleſſedneſs of receiving Pardon and Support, Grace and Holineſs, Perſeverance and Glory from thee, through Jeſus Chriſt our Lord.

For Heavenly mindedneſs.

BLeſſed God, give me Grace to preferr the Intereſt of my Soul to the World and the fleſh, the things Eternal to the things Temporal, that amidſt the pleaſures of Proſperity and Peace, and the flatteries of Reputation, I may not forget to think what will be the condition of my future ſtate; and yet, amidſt the troubles which beſiege this mortal Life, I may be ſupported by the bleſſed Hopes of a better World, that the Confident belief of the Soul's Immortality may make me induſtrious, to lay up a good Foundation for the time to come, ſo that when I ſhall have put off this Tabernacle of Clay, I may be Cloathed with a Building of God, not made with hands, Eternal in the Heavens; all this I beg, thro' Jeſus Chriſt our Lord.

For Charity.

O Holy and Immaculate Jesus, whose first descent was into the Virgin's Womb, and who dost still love to inhabit only in pure and virgin hearts, I beseech thee send thy spirit of purity to cleanse me from all filthiness both of flesh and spirit: My body, O Lord, is the Temple of the Holy Ghost. O let me never pollute that Temple with any Uncleanness: And because out of the Heart proceed evil things that defile a Man, Lord, grant me Grace to keep my heart with all diligence, that no impure or foul thoughts be harboured there; but enable me, I beseech thee, to keep both Body and Soul pure and undefil'd, that so I may glorifie thee, both in Body and Spirit, and be glorifi'd in both with thee hereafter.

A Prayer againſt Luſt.

O Eternal purity, thou art brighter than the Sun, purer than the Angels, and the Heavens are not clean in thy ſight, with mercy look on the frail nature of me, thine unworthy Servant, who am apt to be tempted with every object and to be overcome with every Enemy: I cannot, O God, ſtand in the day of battle and danger, unleſs thou covereſt me with thy ſhield, and hideſt me under thy Wings. The fiery Darts of the Devil are ready to conſume me unleſs the Dew of thy Grace for ever deſcend upon me. Thou didſt make me after thine Image, be pleaſed to preſerve me ſo Pure and Spotleſs, Chaſt and Clean, that my body might be a Holy Temple, and my Soul a Sanctuary to entertain thy Divine ſpirit, the ſpirit of Love and Holineſs, the ſpirit of Purity.

Reprove in me the ſpirit of Fornication and Uncleanneſs, and fill my Soul with Holy fires, that no ſtrange fire may come into the Temple of my Body, where thou haſt choſen to dwell, O caſt out all thoſe unclean ſpirits, which have unhallowed the place where thy Holy feet have trod, pardon all my hurtfull thoughts, all my Impurities, that I who am a member of Chriſt, may not become the member of an Harlot, nor a ſlave of the Devil, and a Servant of Luſt and unworthy deſires. But do thou purifie my Love, and make me ſeek the things that are above, hating even the garments ſpotted with the Fleſh, never any more grieving thy Holy Spirit by filthy inclinations with foul fancies, but make my thoughts Holy, my Soul pure, my Body Chaſt and Healthfull, my ſpirit Severe, Devout, and Religious every day more and more, that at the day of our appearing, I may be preſented to God waſhed and cleanſed, pure and ſpotleſs, by the Blood of the Holy Lamb, thro' Jeſus Chriſt our Lord. *Amen.*

For Mortification.

GLorious God, I see in what a World I live, and what a body this Soul of mine does dwell in; how little a matter kindles those lusts which blast the Innocence of my Soul, and destroy my Peace: I remember how often I have behav'd my self unbeseeming a Child of God only to gratifie the evil inclinations of an ungovern'd Body. Enable me therefore so to mortifie and subdue it, that I may enjoy an entire Peace and Conquest; so to humble and afflict it, that my self, revenge may bear-witness to my sincere sorrow for all my Misdemeanours; strengthen me, O my God, to keep my body under, that my dear Soul may not become a cast-away; mortifie all my corrupt affections, and accept of my Sorrow and my Mortification, to the atonement of all my sins, thro' the Blood of Christ.

For

For Temperance.

O Gracious Lord, who haſt in thy bounty to mankind afforded us the uſe of thy good Creatures for our Temporal refreſhment. Grant that I may always uſe this liberty with thankfullneſs and moderation? O let me never be ſo enſlaved to that Brutiſh pleaſure of Taſte, that my Table may become a ſnare to me, but give me, I beſeech thee, a perfect abhorrence of all degrees of exceſs, and let me eat and drink only for thoſe Ends, and according to thoſe meaſures which thou haſt aſſigned me for Health and not for Luxury. And Lord, grant that my purſuits may be not after the Meat that periſheth, but after that which endureth to Everlaſting Life, that hungring and thirſting after Righteouſneſs, I may be filled with thy Grace here, and thy Glory hereafter, thro' Jeſus Chriſt.

A Prayer for a Sanctifi'd demeanour under Affliction.

O Juſt and Holy Lord, who with rebukes, doſt Chaſten Man for Sin, I deſire unfeignedly to humble my ſelf under thy mighty hand, which now lies heavy upon me: I heartily acknowledge, O Lord, that all I do, all I can ſuffer is but the due reward of my Deeds, and therefore in the ſevereſt afflictions, I muſt ſtill ſay, Righteous art thou, O Lord, and upright are thy Judgments. But, O Lord, I beſeech thee, in Judgment remember mercy, and tho' my ſins have forc'd thee to ſtrike, yet conſider my weakneſs, and let not thy ſtripes be more heavy or more laſting than thou ſeeſt profitable for my ſelf: Correct me but with the Chaſtiſement of a Father, not with the wounds of an Enemy, and though thou take not away thy Rod, yet take away thine Anger. Lord, do not abhor my Soul nor caſt thy Servant away in diſpleaſure,

ſure, but pardon my ſin, I beſeech thee; and if yet in thy Fatherly wiſdom thou ſee fit to prolong thy Corrections, thy bleſſed Will be done. I caſt my ſelf, O Lord at thy feet, do with me mhat thou pleaſeſt, try me as Silver is try'd, ſo thou bring me out purifi'd; and, Lord, make even my fleſh alſo to ſubſcribe to this Reſignation, that there may be nothing in me that may rebell againſt thy hand, but that having perfectly ſuppreſt all repining thoughts, I may cheerfully drink off this Cup. And how bitter ſoever thou ſhalt pleaſe to make it, Lord let it prove Medicinal and Cure all the Diſeaſes of my Soul, that it may bring forth in me the peaceable fruits of Righteouſneſs, that ſo theſe light afflictions, which are but for a moment, may work for me a far more exceeding weight of Glory, through Jeſus Chriſt.

For Faith.

O Bleſſed Lord, whom without Faith it is impoſſible to pleaſe, let thy ſpirit, I beſeech thee, work in me ſuch a Faith as may be acceptable in thy ſight, even ſuch as worketh by love. O Let me not reſt in a dead, ineffectual Faith, but grant that it may be ſuch as may ſhew it ſelf by my works, that it may be that Victorious Faith which may enable me to overcome the World, and conform me to the Image of that Chriſt, on whom I believe, that ſo at the laſt, I may receive that end of my Faith, even the Salvation of my Soul, by the ſame Jeſus Chriſt.

A Prayer for due preparation for Death.

O Eternal and Holy Jeſus, who by Death haſt overcome Death, and by thy Paſſion, haſt taken out its Sting and made it to become one of the Gates of Heaven, and an entrance to Felicity, have mercy upon me now and at the hour of my death, let thy Grace accompany me all the days of my life, that I may by a Holy Converſation and Habitual performance of my Duty, wait for the coming of our Lord, and be ready to enter with thee at whatſoever hour thou ſhalt come: Lord, let not my death be in any ſenſe unprovided for, but after the manner of Men having in it nothing extraordinary, but an extraordinary Piety and Manifeſtation of a great and miraculous mercy. Let my Senſe and my Underſtanding be intire till the laſt of my days, and Grant that I may die the Death of the Righteous, free from

from debt and deadly ſin, having fu
diſcharged all my obligations of J
ſtice, leaving none miſerable and u
provided in my departure, but b
thou the portion of all my Friend
and Relations, and let thy bleſſing
deſcend upon their heads, and abi
there till they ſhall meet me in th
Boſom of our Lord: Preſerve m
even in the Communion and Pea
of the Church, and bleſs my death
bed with the opportunity of a Ho
ly and Spiritual Guide, with the A
ſiſtance and Guard of thy Angel
with the reception of the Holy Sa
crament, with patience and a freedo
from fondneſs of my own deſire
with a ſtrong Faith, and a firm an
humble Hope, with a juſt meaſure o
Repentance, and great Treaſures o
love to thee, my God, and of Cha
rity to all the World, that my Sou
in the Arms of the Holy Jeſus ma
be depoſited with ſafety and joy, there
to expect the Revelation of thy day,
and then to partake of the glories o
thy Kingdom, O Eternal and Holy
Jeſus. *Amen.*

A Prayer for Courage in the Profeſſion of Chriſtianity.

O Eternal Lord of Heaven and Earth, who art every where, the Reſt and Peace, the Refuge and Security, the Strength, Help, and Salvation of all thoſe who Repoſe an Holy Truſt and Confidence in thee, for nothing, not Death it ſelf can ſeparate them from thee, I adore thy infinite Love which hath aſſumed our nature to ſuch a nearneſs to thy own, and raiſed the Lord Jeſus from the Dead, and given him glory at thy right hand, that all his Faithful Followers might reſt aſſured of thy Eternal care of them, and they ſhall never periſh, but have Everlaſting Life.

Bleſſed, Bleſſed be thy name, for theſe glad Tidings of great joy, which raiſes our ſpirits above this World, and places them in Quietneſs and Safety amidſt all the troubles and dangers

gers of this Life : I ſtand infinite
indebted to thee for this Revelatio
thou haſt made of thy good Will
Chriſt Jeſus, for the glorious Exa
ple he hath ſet us, who before *Po*
tius Pilate Witneſſed a good Confeſ
on, and ſealed the Truth with h
Blood, knowing that his Fleſh ſhou
reſt in Hope, and that thou wouldſt
not ſuffer thy Holy One to ſee Co
ruption. O that I may feel my ſe
enlivened with the ſame ſpirit whi
was in our head, the Captain of o
Salvation, made perfect thro' ſuffe
ings, being faithfull to him to t
very Death, and not doubting, I ſh
receive the Crown of Life. It is b
reaſon I ſhould part with all I ha
for him, and this Righteouſneſs, w
hath made himſelf ſo freely a Sacr
fice of Ineſtimable value and effi
cy for us ſinners. O that I cou
do that cheerfully, which I a
bound to do in duty, being ſtrengt
ened with all might, according t
his Glorious power, unto all patien
with long ſuffering and joyfullneſs g
ving thanks to him who hath ma

us meet to be partakers of the inheritance of the Saints in light. It is a Faithfull saying, I know that if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he will also deny us. Defend me, O God, from so foul a wickedness as the thoughts of denying my Lord and Master and thy Holy Truth: Keep me by thy Power through Faith unto Salvation, that the tryal of my Faith being much more precious than of Gold that perisheth, tho' it be tryed with Fire, may be found unto praise and Honour, and Glory, at the appearing of Jesus Christ. Settle, Confirm and Strengthen me in the Christian Faith, that a stedfast belief of thy precious promises, a lively Hope in thee through the Resurrection of the Lord Jesus, may not only bear me up with Constancy and Patience under Shame, Reproach, Loss of Liberty and Goods, but inspire me with Courage, and an undaunted Resolution in all dangers, even in Death it self. Fill and greaten my mind with

such

ſuch a powerfull Senſe of thoſe immortal Joys, that nothing may appear ſo dreadfull here, as to terrifie me from my Duty, or turn me aſide from the paths of Righteouſneſs, Charity, Truth, and Piety, but ſuffering according to thy Will, O God I may commit the keeping of my Soul to thee in well-doing, as unto a faithfull Creator; and endue me, I beſeech thee, with ſuch a perfect Love to my Lord and Maſter Chriſt Jeſus, as may caſt out all baſe Fears of ſuffering. Fortifie my heart with ſuch a Zealous Affection to his Religion that I may not be terrifi'd by any Adverſaries, nor afraid of their threats, neither be troubled, but ſanctifie the Lord God in my Heart, not fearing thoſe that kill the Body, but thee who canſt deſtroy both body and ſoul in Hell.

Regard, O Lord, the ſupplications of thy Servant who here hath made an oblation of himſelf wholly unto thee, and endue me with a Chriſtian Prudence, as well as Courage, that I may be as wiſe as a Serpent and

as

as Innocent as a Dove, and never diſhonour my Religion either by Raſhneſs or by Cowardice, but with a diſcreet zeal cleave unto Truth and Righteouſneſs, ſaying boldly, *The Lord is my helper, and I will not fear what Man ſhall do unto me.* In God have I put my truſt, therefore ſhall I never be confounded.

And what I have requeſted for my ſelf, I more eſpecially deſire of thee for all that now are ſuffering in other Countries for Righteouſneſs and the Teſtimony of a good Conſcience. Lord grant that in the very inſtant that their Souls ſhall be Rent from their Bodies, when called to ſeal the Faith with their Blood, they may not only be Martyrs in Body, but alſo perfect Martyrs in Spirit by an unſhaken Reſignation of Spirit, and a flaming Charity to God, and Jeſus, Angels, and Saints, through Jeſus Chriſt. *Amen.*

For

For the Love of God.

O Holy and Gracious Lord, who art infinitely excellent in thy ſelf, and infinitely Bountifull and Compaſſionate towards me, I beſeech thee, ſuffer not my heart to be ſo hardned thro' the deceitfulneſs of ſin, as to reſiſt ſuch Charms of Love, but let the ſenſe of thy Love make deep and laſting Impreſſions on my Soul. Lord thou art pleaſed to require my heart, and thou only haſt right to do it, O let me not be ſo ſacrilegiouſly unjuſt as to alienate any part of it, but enable me to render it up whole and entire to thee. But, O my God, thou ſeeſt it is already uſurp'd the whole World with its Vanities, hath ſerved it, and like a ſtrong Man arm'd, keeps poſſeſſion. O thou who art ſtronger come upon him, and take this unworthy heart of mine as thine own ſpoil; refine it with the purifying fire of thy Love, that it may be a fit habitation for thy Spirit. Lord if thou ſeeſt it

it fit, be pleaſed to let me taſte of thoſe joys, thoſe raviſhments of thy Love, wherewith thy Saints have been ſo tranſported. But if in this I know not what I ask, if I may not chuſe my place in thy Kingdom, yet, O Lord, deny me not to drink of thy Cup. Let me have ſuch a ſincerity and degree of Love, as may make me endure any thing for thy ſake, ſuch a perfect love as may caſt out all fear and ſloth too, that nothing may ſeem to me too grievous to ſuffer, or too difficult to do in obedience to thee, that ſo expreſſing my love, by keeping thy Commandments, I may by thy Mercy at laſt obtain that Crown of life, which thou haſt promiſed to thoſe that love thee, thro' Jeſus Chriſt our Lord.

A Prayer for Divine Wiſdom.

O Eternal God, the King of Kings, and Lord of Lords, who madeſt the Heaven and the Earth, and all contained therein, by thy Almighty word, and before whom all Nations are as nothing, leſs than nothing and vanity. How mean then and deſpicable ſhould that little portion of this Earth which we enjoy, ſeem in our Eyes compar'd with thy love and favour, who art the abſolute Sovereign Lord of all, and canſt make thy Servants as happy as thou pleaſeſt? To that very love we owe whatever we have in it, and there is nothing we can hope for, but from the ſame bounty, which we ought therefore to admire and praiſe, and love, and cleave unto above all things which we receive from thence. Our daily Experience teaches us the weakneſs and uncertainty of all our Earthly Poſſeſſions, and that we our ſelves

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are ſtrangers and ſojourners before thee as all our Fathers were. All fleſh is graſs and all the goodneſs thereof is as the flower of the field. Thou only haſt Immortality: With thee is the Fountain of Life, and ſolid Good and Happineſs. And therefore, Lord, what wait I for? Truly my Hope is in thee, whoſe word abideth for ever, and hath made us a promiſe of Immortal Life with thy ſelf. O poſſeſs my heart with a thorough belief of thy Holy Word; effectually convince me that that is the beſt Philoſophy and the nobleſt Science which dictates ſuch Rules as obſerved will certainly conduct my Soul to Heaven, and that therefore the Experimental knowledge of a devout and wary Chriſtian is the true and moſt Angelick Wiſdom. Fix my Thoughts and Affections, on thoſe Eternal Goods, which Chriſt Jeſus hath already entred into the poſſeſſion of. Incline my heart unto thy Teſtimonies and not to Covetouſneſs. Turn away mine Eyes from beholding Vanity, and quicken thou me in thy Ways:

Cauſe me to ſeek for the Learning and Wiſdom of an honeſt Diſciple of Jeſus as for Silver, and to ſearch for her as for hid Treaſure, and make me alway to prefer her before an Earthly Scepter, and to eſteem Riches as nothing in Comparriſon of her, to love her as the Eye loveth light, to chuſe her for my light, becauſe the light that comes from her never goeth out, and to prefer her to Health and Beauty: And ſince this Wiſdom comes from none but thee, ſend her, I beſeech thee out of thy Holy Heavens from the Throne of Glories that being preſent, ſhe may labour with me, that I may know what is pleaſing to thee. O may Wiſdom enter into my heart, and knowledge become pleaſant to my Soul, that diſcretion may preſerve me and underſtanding may keep me to deliver me from the Evil One, and to lead me ſoberly in my doings. Let not the ſplendour of any thing in this World: entice me to ſet my heart too much on Wealth and Dignities and the praiſe of Creatures, whoſe breath

breath is in their noſtrils, much leſs to diſpleaſe thee by drawing back from my duty for the ſake of any of them: Settle in me ſuch a high eſteem of thy good Will towards me, fill me with ſuch an immoveable love to thee, and fit mine Eyes ſo ſtrongly on the brightneſs of that Immortal Glory, which Chriſt hath brought to light by his Goſpel, that it may obſcure the moſt glittering Temptations in this World, and place me out of the reach or out of the danger of them. O make me ſo wiſe as not to diſquiet my ſelf in vain, heaping up Riches, and not knowing who ſhall gather them, but to lay up Treaſures in Heaven, being rich in Faith and good Works, laying up in ſtore for my ſelf a good Foundation againſt the time to come, that I may lay hold on Eternal Life.

Amen.

For Meekneſs.

O Bleſſed Jeſus, who waſt led as a Sheep to the Slaughter, let, I beſeech thee, that admirable example of meekneſs quench in me all ſparks of Anger and Revenge, and work in me ſuch a gentleneſs and calmneſs of ſpirit, as no provocations may ever be able to diſturb. Lord grant I may be ſo far from offering the leaſt injury, that I may never return the greateſt any otherwiſe than with Prayers and Kindneſs: That I who have ſo many Talents to be forgiven by thee, may never exact pence of my Brethren, but that putting on bowels of Mercy, Meekneſs, Long-ſuffering, thy Peace may rule in my Heart, and make it an acceptable Habitation to thee, who art the Prince of Peace, to whom with the Father and Holy Spirit, be all Honour and Glory for ever.

A Prayer againſt Wrath and Inordinate Anger.

O Almighty Judge of Men and Angels, whoſe Anger is always the Miniſter of Juſtice, ſlow, but ſevere, not ſlightly ariſing, but falling heavily when it comes. Give to thy Servant a meek and a gentle ſpirit, that I alſo may be ſlow to Anger and eaſie to Mercy and Forgiveneſs. Give me a wiſe and a conſtant heart, that I may not be moved with every trifling miſtake and inconſiderable accident in the Converſation and Intercourſe of others, never be mov'd to an Intemperate Anger for any injury that is done or ſuffer'd. Let my Anger ever be upon a Juſt Cauſe, meaſur'd with Moderation or Reaſon, expreſs'd with Charity and Prudence, laſting but till it has done ſome good either upon my ſelf or others.

Lord let me be ever courteous and eaſie to be entreated; never let me fall into a peeviſh or Contentious ſpirit, but follow Peace with all Men, offering forgiveneſs, inviting them by Courteſies, ready to confeſs my own errors, apt to make amends and deſirous to be reconcil'd. Let no Sickneſs or croſs Accident, no Imployment or Wearineſs make me angry or ungentle; and diſcontent or unthankful or uneaſie to them that miniſter to me, but in all things make me like unto the Holy Jeſus: Give me the Spirit of a Chriſtian, Charitable, Humble, Merciful, and Meek, Uſeful and Liberal, Complying with every Chance, Angry at nothing but my own ſins, and grieving at the ſins of Others. That while my Paſſion obeys my Reaſon, and my Reaſon is Religious, and my Religion is pure and undefiled, managed with Humility, and adorn'd with Charity I may eſcape thy Anger, which I have deſerv'd and may dwell in thy Love, and be thy Son and Servant

vant for ever, through Jeſus Chriſt our Lord. *Amen.*

A Prayer for an Heart to forgive our Enemies.

O Eternal God, in whom we live and move and have our Being; and from whoſe bounty we receive continually innumerable Bleſſings, the ſmalleſt of which we are unworthy of. All thy Creatures tell us how good thou art, and call upon us to admire thee, to praiſe thee, to love and ſerve thee with all our Heart, Soul and Strength. Thou haſt made abundance of them more particularly to ſerve us, and miniſter to our neceſſities. And they are all obedient to thy Word, and keep in the order and place wherein thou haſt ſet them. We are the only diſorderly Creatures who have wantonly miſus'd that liberty thou haſt given us, and ſet up our

Wills above thine, who art the Lord of Heaven and Earth. And yet ſo infinite is thy Mercy, thou haſt not chaſtiz'd our preſumption as it deſerv'd; but in much Compaſſion ſent thy dear Son with the Declaration of greater Kindneſs to us than ever. Herein thou haſt commended thy love towards us, that while we were yet ſinners, Chriſt died for us, and not only reconciled us when we were Enemies, but purchas'd for us the bleſſings of Friends and Children, and Heirs of thy Love. O the heighth of thy Merciful kindneſs towards us? O the exceeding riches of thy Grace, wherein thou haſt abounded towards us in Chriſt Jeſus? I moſt thankfully acknowledge it, I rejoyce in thy Love which hath paſſed by ſo many offences: and deſire to have ſuch a laſting remembrance of it in my Heart as may bow my Will to thy Obedience, and conſtrain me to imitate thy great Charity in all the Actions of Love to thee and to all men. It is the perfection of our nature to

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be made like to thee in Wiſdom and Goodneſs. And therefore I moſt heartily profeſs my ſelf a Diſciple of the ever Bleſſed Jeſus, and think it the greateſt honour to follow him, the Wiſdom and Love of thee, our Heavenly Father, who mercifully healed one that came to apprehend him, and pray'd for his Murtherers, and when he was revil'd, revil'd not again, and when he ſuffer'd threatned not, but committed himſelf to him that Judgeth Righteouſly. O that I may ſo feel the power of his Love, ſo poſſeſſing my heart that no Enemies, Perſecutors, Slanderers, Revilers, or Injurious Perſons may be ever able to Conquer my Love towards them: But I may ſtill bear a kind and tender Heart to the moſt enrag'd and provoking ſpirits, bleſſing thoſe that curſe me, praying for thoſe who deſpitefully uſe me, returning Courteſies for Affronts and Injuries, bewailing their ſins, pitying their miſeries, and endeavouring to overcome Evil with Good. Endue with ſuch a wiſe, conſidering and ſober ſpirit that I may

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ever prefer the Example of my Lord and Maſter before all the Cuſtoms and Faſhions of this World, enduring the mockeries, the ſhame and the contempt which may be caſt upon me for the following his forgiveneſs and patience. Let no power or opportunity tempt me to avenge my ſelf, and to render railing for railing or evil for evil, but contrariwiſe bleſſing, knowing that I am thereunto call'd, that I ſhould inherit a Bleſſing. And do thou, O God, to whom Vengeance belongeth, pardon alſo and forgive thoſe by whom I ſuffer wrongfully: Deal not with them according to their ſins, nor reward them according to their iniquities. But ſpare them good Lord, ſpare them, and in the multitude of thy Mercies paſs by their offences, and deny them not the Grace of Repentance, that they may at laſt be conform'd to our Saviour, ceaſing to do evil and learning to do well, and we may altogether be Monuments of thy Mercy, and great Examples of Chriſtian Vertue, and after we have paſſed our days in peaceableneſs here,

live

live together in Eternal Love and Friendſhip with our Lord Jeſus, to whom be Glory, both now and for ever. *Amen.*

A Prayer for the fear of God.

O Glorious Majeſty, who art high and to be feared, poſſeſs my Soul with a Holy awe and reverence of thee, that I may give the Honour due unto thy Name, and may bear ſuch a reſpect to all things that relate to thee, that I may never profane any Holy thing, or ſacrilegiouſly invade what thou haſt ſet apart to thy ſelf, and, O Lord, ſince thou art a God that wilt not clear the Guilty, let the dread of thy juſtice make me tremble to provoke thee in any thing. O let me not ſo miſplace my fear, as to be afraid of a Man that ſhall die, and of the Son of Man, who ſhall be made as Graſs, and forget the Lord my Maker, but repleniſh my Soul with that fear of the Lord which is the beginning of Wiſdom, which may

may be as a Bridle to all my Brutiſh Appetites, and keep me in a conſtant Conformity to thy holy will. Hear me, O Lord, I beſeech thee, and put this fear in my heart that I may not depart from thee, but with fear and trembling work out my own Salvation, through Jeſus Chriſt our Lord.

For Conformity to the Image of Jeſus.

O Bleſſed and Holy Jeſus, grant me thy holy ſpirit that I may lay to heart the Inſtruction of thy Doctrine, and thy Life, and may not only know, but do thy Will; when I look upon thy Crucifi'd Body on the Croſs, may I tremble at the guilt and weight of my ſins, which ſtood in need of ſo bloody a Sacrifice; and may thy bitter Agonies for me melt me into Love and Paſſion for thee, and this love conſtrain me to obey thee: O may I be willing to Sacrifice

fice all my Pleaſures to thy Commands; who haſt laid down thy life for me. When I am become Conformable to thy Death, then I may look up with pleaſure on thy Glory. And Lord grant that the Hope of partaking in it may make me purifie my ſelf and walk as thou haſt done in all Meekneſs and Charity, and Faith, and Hope, that I may be fitted for thoſe Manſions, thou art gone before to prepare for me.

Amen.

For Sincerity.

O Holy Lord who requireſt Truth in the inward parts, I humbly beſeech thee to purge me from all Hypocriſie and Unſincerity. The heart, O Lord, is deceitfull above all things, and my Heart is deceitfull above all Hearts: O thou who ſearcheſt the Hearts and Reins, try me and ſeek the Ground of my Heart, and ſuffer not any accurſed thing to lurk within

in me, but purifie me even with fire, ſo thou conſume my Droſs. O Lord, I cannot deceive thee, but I moſt moſt eaſily deceive my ſelf; I beſeech thee let me not reſt in any ſuch deceit; but bring me to a ſight and hatred of my moſt hidden Corruptions, that I may not cheriſh any darling Luſt, but make an utter deſtruction of every *Amalekite*. O ſuffer me not to ſpeak Peace to my ſelf, when there is no Peace; but grant I may judge of my ſelf, as thou judgeſt of me, that I may never be at Peace with my ſelf till I am at perfect Peace with thee, and by Purity of Heart be qualifi'd to ſee thee in thy Kingdom, thro' Jeſus Chriſt.

A Prayer againſt Envy.

O Moſt Gracious Father, thou ſpring of an Eternal Charity, who haſt ſo loved Mankind that thou didſt open thy Boſom, and ſend thy Holy Son to convey thy Mercies to us, and thou didſt reate Angels and Men that thou mighteſt have objects, to whom

whom thou mighteſt communicate thy Goodneſs: Give me Grace to follow ſo Glorious a Precedent, that I may never envy the Proſperity of any one, but rejoyce to honour him, whom thou honoureſt to love him, whom thou loveſt, to commend the Vertuous, to diſcern the Precious from the Vile, giving honour to whom honour belongs, that I may go to Heaven in the nobleſt way of Rejoycing in the good of Others.

O dear God, never ſuffer the Devil to rub his vileſt Leproſie of envy upon me, never let me have the affections of the Deſperate and Damned, let it not be ill with me when 'tis well with others. But let thy holy ſpirit ſo over-rule me for ever, that I may pity the Afflicted and be Compaſſionate, and have a fellow feeling of my Brother's ſorrows, and that I may as much as I can promote his good, and give thee thanks for it and rejoyce with them that do rejoyce, never cenſuring his actions curſtly, nor detracting from his praiſes ſpiteſully, nor upbraiding his

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Infelicities, but pleaſed in all things which thou doſt or giveſt, that I may then triumph in the ſpirit, when thy Kingdom is advanced, when thy ſpirit rules, when thy Church is profitted, when thy Saints rejoyce, and when the Devil's Intereſt is deſtroyed, truly loving thee and my Brother, that we may altogether joyn in the Holy Communion of Saints, both here and hereafter, in the meaſures of Grace and Glory, thro' Jeſus Chriſt our Lord.

Amen.

For Watchfulneſs.

Eternal God, who ſeeſt that I walk upon ſnares and the midſt of Enemies, give me the ſpirit of Fear, Humility, and Watchfullneſs, that I may walk Circumſpectly, paſſing the time of my ſojourning here in Fear. Encompaſs me with the whole Armour of Faith, that I may be able to fight the good fight, to finiſh my courſe with

with joy, and to have confidence at the appearance of my Lord Jeſus Chriſt. *Amen, Amen.* Bleſſed God.

A Prayer for Charity.

O Moſt High and Holy one who inhabiteſt Eternity, I rejoyce to think of the greatneſs of thy power to protect and aſſiſt me; the greatneſs of thy Bounty to ſupply and relieve me; the greatneſs of thy Wiſdom to guide and Govern me, and the greatneſs of thy Fatherly Compaſſions to bear with my Weakneſs, Pardon my Follies, Pity my Miſeries, and reward my ſmall ſufferings and ſervices for thy ſake. I adore thy Incomprehenſible Majeſty, I ought to love thee the ſupreme Good and Beauty with the greateſt Paſſion and Vehemence. I can't but ſay and heartily deſire, O that I could love thee according to thy Excellent Goodneſs!

O

O that I could love thee as thou haſt loved us! But alas, I am ſo far from this heighth of devout affection to thee, that I am ſometime ready to ſigh in much dejection of ſpirit, and ſay, O that I did but love thee ſo well as my ſelf! ſo well as I do other things! tho' thou juſtly expecteſt I ſhould love even my Neighbour as my ſelf. I am aſham'd of my ſelf and bluſh to caſt mine Eyes towards thee. Only thy great goodneſs gives me hope, that by thinking of it daily, I ſhall love thee with all my Heart, and Soul, and Strength, and my Neighbour as my ſelf. Bleſſed be thy Name, I feel my Soul touched with ardent deſire to be more like thee in doing good. And therefore moſt humbly beſeech thee to preſent thy ſelf continually before me, and to preſerve in my mind a lively ſenſe of thy great Charity in Chriſt Jeſus, whereby I may be powerfully mov'd to put on bowels of Mercy, to be tender-hearted, rich in good works, ready to diſtribute

bute and willing to Communicate according to the ability thou haſt given me, I deſire no greater Treaſure than abundance of this Charity, which beareth all things, believeth all things, hopeth all things, endureth all things, diſpoſing me always to follow after things which make for Peace, and things wherewith I may edifie Others. Inſpire me more and more with this excellent ſpirit, which never fails, but after it has made me Holy here, will lead me to a ſtate of perfect bliſs hereafter, in the Kingdom of love and light, and the Lord Jeſus.

Amen.

For

For Brotherly Love.

O Merciful Lord, who haſt made of one Blood and redeemed by one Ranſom all Nations of Men, let me never harden my Bowels againſt any that partake of the ſame Nature and Redemption with me, but grant me an Univerſal Charity towards all Men. Give me, O thou Father of Compaſſions ſuch a Tenderneſs and Meltingneſs of Heart that I may be deeply affected with all the Miſeries and Calamities outward or inward of my Brethren, and diligently keep them in Love: Grant that I may not only ſeek my own things, but alſo the things of others. O that this mind may be in us all, which was in the Lord Jeſus, that we may love as Brethren, be Pitifull and Courteous, full of Bowels, and endeavour heartily and vigorouſly to keep the Unity

Unity of the ſpirit in the Bond of Peace, and the God of Grace, Mercy and Peace be with us all.

Amen.

For Faithfullneſs and Uſefullneſs in our ſtation.

GOD of Order, Harmony and Love, who haſt appointed every Angel and Man their different Stations and Gifts to profit in withall. Make me, I beſeech thee, truſty and diligent and contented in the ſtation thy Providence has been pleaſed to place me. O let not ſloth have dominion over me and make my Soul fewel for the Flames of Hell.

But grant that I may carefully adorn my own Soul, and employ all my abilities for their Succour and Relief. O let not an Unchriſtian ſelf-love poſſeſs my heart, but drive out that

that accurſed ſpirit, and let thy ſpirit of love enter and dwell there, and make me ſeek not to pleaſe my ſelf, but my Neighbour for his Good to Edification, even as Chriſt pleaſed not himſelf. Lord make me a Faithful Steward of all thoſe Talents, thou haſt committed to me, for the benefit of others, that ſo when thou ſhalt call me to give an account of my Stewardſhip, I may do it with Joy, and not with Grief, and may hear that deſirable Sentence, Well done Good and Faithfull Servant, enter now into the Joy of thy Lord, for Jeſus Chriſt his ſake.

For

For Thankfulneſs.

O Moſt Gracious and Bountifull Lord, who filleſt all things living with Good, and expecteſt no other return but Praiſe and Thankſgiving: Let me, O Lord, never defraud thee of that ſo eaſie a tribute, but let my heart be ever filled with the ſenſe, and my mouth with the acknowledgment of thy Mercies. It is a joyfull and pleaſant thing to be thankfull! O ſuffer me not, I beſeech thee, to loſe my part in that Divine pleaſure, but grant that as I daily receive bleſſings from thee, ſo I may daily from an affectionate and devout heart, offer up thanks to thee, and grant that not only my Lips, but my Life may ſhew forth thy praiſe by Conſecrating my ſelf to thy ſervice, and walking in Holineſs and Righteouſneſs before thee all the days

of my Life, thro' Jeſus Chriſt my Lord and Bleſſed Saviour.

For a ſenſe of God's Omnipreſence.

O Almighty God, Infinite and Eternal, thou filleſt all things with thy preſence, thou art every where by thy Eſſence and Power; in Heaven by thy Glory; in Holy places by thy Grace and Favour; in the Hearts of thy Servants by thy ſpirit; in the Conſciences of all Men by thy Teſtimony and Obſervation of us. Teach me to walk always as in thy preſence, to fear thy Majeſty, to reverence thy Wiſdom and Omniſcience, that I may never conſent to commit any Indecency in the Eye of my Lord and my Judge, but demean my ſelf with ſo much Care and Reverence, that my Judge may not be my Accuſer, but my Advocate; that expreſſing the

the belief of thy preſence here by carefull walking, I may feel the effects of it in the participation of Eternal Glory, through Jeſus Chriſt.

Amen.

For Juſtice.

O Thou King of Righteouſneſs, who haſt Commanded us to keep Judgment and do Juſtice, be pleaſed by thy Grace to cleanſe my Heart and Hands from all fraud and Injuſtice, and give me a perfect Integrity and Uprightneſs in all my dealings. O make me ever abhor to uſe my power to oppreſs, or my skill to deceive my Brother, and grant I may moſt ſtrictly obſerve that ſacred rule of doing as I would be done to, that I may not diſhonour my Chriſtian profeſſion by an unjuſt and fraudulent life, but in Simplicity and Godly Sincerity,

have my Converſation in the World, never ſeeking to heap up Treaſures in this Life, but preferring a little with Righteouſneſs before great Revenues without Right. Lord make me exactly careſull to render to every man what by any ſort of Obligation becomes his due, that I may never break the Bond of any of thoſe Relations that thou haſt placed me in, but may ſo behave my ſelf towards all, that none may have any evil thing to ſay of me, that ſo, if it be poſſible, I may have Peace with all Men; or however, I may by keeping Innocency and taking heed to the thing that is Right, have Peace at the laſt, even Peace with thee, thro' Jeſus Chriſt our Lord.

For Purity of Intention in all Undertakings.

O Eternal God, who haſt made all things for Man, and Man for thy Glory, Sanctifie my Body and Soul, my Thoughts and my Intentions, my Words and Actions, that whatſoever I ſhall think or ſpeak, or do, may by me be deſigned to the Glorification of thy Name, and by thy Bleſſing, it may be effectual and ſucceſsfull in the Work of God according as it can be capable. Lord, turn Neceſſities into Vertues, the Works of Nature into the Works of Grace, by making them Orderly, Regular and Temperate, Subordinate and Profitable to Ends beyond their own proper efficacy, and let no Pride or Self-ſeeking, no Covetouſneſs or Revenge, no Impure Mixture or Unhandſom Purpoſes, no little Ends and low Imaginations pollute my ſpirit, and unhallow any of my Words and Actions: But let my Body be a Ser-

vant of my Spirit, and both Body and Spirit Servants of Jesus, that doing all things for thy Glory, here I may be a partaker of thy Glory hereafter, through Jesus Christ our Lord.

Amen.

For Grace to spend our Time well.

O Eternal God, who from all Eternity dost behold and love thine own Glories and Perfections infinite, and hast Created me to do the work of God, after the manner of Men, and to serve thee in this Generation, according to my Capacities. Give me Grace that I may be a Curious and Prudent spender of my Time, so as I may best prevent or resist all Temptation, and be profitable to the Christian Commonwealth, and by discharging all my Duty, may Glorifie

Glorifie thy Name. Take from me all ſlothfullneſs, and give me a Diligent and Active Spirit and Wiſdom to chooſe my Employment, that I may do works proportionable to my Station and to the Dignity of a Chriſtian, and may fill up all the ſpaces of my time with Actions of Religion and Charity, that when the Devil aſſaults me, he may not find me idle, and my deareſt Lord at his ſudden coming, may find me buſie in Lawfull, Neceſſary, and Pious Actions, Improving my Talent, entruſted to me by thee, my Lord, that I may enter into the Joy of my Lord, to partake of his Eternal Felicities, even for thy Mercies ſake, and for my deareſt Saviour's ſake. *Amen.*

For Devotion in Prayer.

O Gracious Lord God, who not only permitteſt but inviteſt us miſerable and needy Creatures to preſent our Petitions to thee; Grant, I beſeech thee, that the frequency of my Prayers may be ſomewhat anſwerable to thoſe continual needs I have of thy Mercy. Lord, I confeſs, it is the greateſt Honour and the greateſt Advantage thus to be allowed acceſs to thee. Yet ſo ſottiſh and ſtupid is my prophane heart, that it ſhuns or fruſtrates the opportunities of it. My Soul, O Lord, is poſſeſſed with a Spirit of Infirmity, 'tis bow'd together, and can in no wiſe lift up it ſelf to thee. O, be thou pleaſed to cure this ſad, this miſerable Diſeaſe, to enſpirit and enliven this earthly, drowſie Heart, that it may freely mount towards thee, that

that I may ſet a true value on this moſt valuable privilege, and take delight in approaching to thee, and that my approaches may be with reverence, ſome way anſwerable to that awfull Majeſty, I come before, with an Importunity and Earneſtneſs anſwerable to thoſe preſſing Wants I have to be ſupplied, and with ſuch a fixedneſs and attention of mind as no wandering Thoughts may interrupt, that I may no more incur the Guilt of drawing near to thee with my Lips when my Heart is far from thee, or have my Prayers turn'd into Sin, but may ſo ask that I may receive, ſeek that I may find, and knock that it may be open'd to me, that from Praying to thee here, I may be tranſlated to the praiſing thee Eternally in thy Glory, thro' the Merits and Interceſſion of Jeſus Chriſt.

For a Practical Knowledge of God.

GLorious God, let my knowledge of thy Nature teach me to deny all Iniquity, and to be holy as thou art holy: Let thy Goodneſs make me love thee, and thy Power and Juſtice make me fear thee, and let both wing my Devotion and damp my Luſts: Let thy Truth and thy Power beget in me a perfect affiance in thee. Let thy Wiſdom and thy Love perſwade me to ſubmit quietly to thy Will, and give me ſuch a ſenſe of thy Omnipreſence, as may oblige me always to walk before an Almighty God, and be perfect till I enter at laſt into thy immediate preſence and unſpeakable Joys in the Life to come, thro' Jeſus Chriſt our Lord.

For

For growth in Grace.

O Thou Divine Fountain and Diſpenſer, thou Author and Finiſher of every good and perfect Gift, perfect, I beſeech thee, that good work of Grace, which thou haſt begun in me, and carry it on to a full Growth and Maturity: Aſſiſt me, O Holy Inſpirer ſo conſtantly from above that I may be always in my Thoughts and Affections there, that whatever good Thoughts are at any Time ſuggeſted to my mind may ſpring up into fix'd principles, and all my Heavenly deſires, may become a New Nature, the conſtant Tenour and Temper of my ſpirit, and all my Holy Purpoſes aud Reſolutions may advance into a conſtant practice and zealous exerciſe of Godlineſs, and all my pious actions may improve into

to confirmed Habits, and become daily more and more free, chearfull, vigorous and delightſome: O may my Religious motion and progreſs in Holineſs, manifeſt the Sincerity of Grace within me, and that I am indeed alive unto God and quickened by thy ſpirit. I am part of thy Huſbandry, O grant that like a flouriſhing Tree planted by the Rivers of Water, I may alway bring forth ſuch good fruit as thou expecteſt in due Seaſon. O never ſuffer me to be like a Tree without fruit twice dead pluckt up by the Roots, whoſe end is to be burnt: Never ſuffer my leaf of Holy Profeſſion to fall, or my good fruit to wither, but grant that every Pious work that I take in hand may proſper. Grant that the more I advance in Years, the greater progreſs I may make in Grace, that I may bring forth much fruit of Righteouſneſs in my mature Age, and may then be chiefly fat, and well liking as to my Improvement in Holineſs. O Bleſſed Lord give me to become

thus

thus more and more like thee, a partaker in a larger measure of thy Divine Nature and Excellencies. Give me to hunger and thirst after Righteousness, that I may in a higher degree be satisfi'd therewith. Give me to lay up for my self Treasures of Grace for Heaven rather than Treasures of Mammon for Earth; to multiply and encrease my spiritual Talents; to grow rich in Faith and good Works; to rise up to a fullness of Stature in Christ Jesus; to walk worthy of thee, our God, to all well pleasing perfecting Holiness in thy fear; to be filled with all the fruits of thy spirit, which accompany Salvation, that these things being in me, and abounding, an entrance may be administred unto me into the Everlasting Kingdom of our Lord and Saviour Jesus Christ. *Amen.* Blessed Saviour for thy Cross and Passion's sake. *Amen.*

For Seriousness and Aversion to a Voluptuous Life, and Vain, Immoderate, Unlawfull, Sensual Mirth.

LORD, who knowest what great things my Soul is capable of, wean me from the false embraces of this Evil World, turn all these sinfull Joys to bitter and wholesome Reflections in me: Make me to see the Foulness and Deformity, the Emptiness and Vanity, the Shortness and Uncertainty, the Falshood and Flattery, and the Wearineſs, Unsatisfyingness and Misery of the Mirth of Carnal and Impenitent Men. O let my Heart be fill'd, let my Soul be ravished with those transcendent Joys of thine which are for ever; Give me a Joyfull Soul to rest securely in them, and a ready Heart, devoutly thankfull for them. Lord, moderate my desires to outward Enjoyments; let

let me reliſh no ſweetneſs but in thy Love, no Goodneſs but in thy Grace, no Comfort but in the full aſſurance of thy Glory. Forgive thoſe wretched hours, which have been ſtoln from thy Service: O Lord, my God, I heartily bewail them, and willingly reſolve to ſpend my days in ſorrow for them. Make me more watchfull over my corrupt Heart, more carefull of my precious Time, more ſerious in the weighty work of my Salvation, more ſorrowful for Sin, more mindfull of Infinite Eternity, of the hour of Death, and the day of Judgment, that ſo I may affect the pleaſures of this Life ſoberly, uſe them ſparingly, and leave them chearfully.

Amen.

For the Cure of a Relapſing Temper, and that Deſpair which has often been occaſioned by it.

BLeſſed Lord, wilt thou accept of ſuch a ſinfull Creature as I am, to appear before thee, to approach to thee, and to ſue to thee for Mercy? How bold am I to look upon thee with theſe Adulterous Eyes, that have ſo been gazing on unlawfull objects? How much preſuming on thy Mercy to implore thee with that Tongue that hath ſo much provok'd thy Diſpleaſure? How Impudent to offer that diſ-loyal heart to thee, that hath been wedded ſo faſt to a ſinful World? Lord, when my own Wretchedneſs, had brought thy gracious Viſitation on me, when thy hand preſſed me ſore, when thine Arrows ſtuck faſt in me, and the Venom of them drunk up my ſpirits, when my heart was in heavi-

heavineſs, and my Soul in bitterneſs, when mine own Conſcience pleaded powerfully againſt me, and the terrors of a ſecond Death were ready to devour me, I then earneſtly implor'd thee for Mercy and thou freely forgaveſt me. I then begg'd my life of thee, that I might thankfully devote the Remnant of my life to thee? Ah, Lord, how wretchedly hath my own heart deceived me? What ſerious vows and faithfull promiſes did I then make unto thee? and yet how careleſly, how fooliſhly am I departed from thee? How vainly have I trifled out that precious Time that thou haſt given me? How juſtly maiſt thou deprive me of this wretched life, by which I have ſo much diſhonoured thee? And now, Lord, when I have even wearied out my ſelf in wickedneſs, when my Soul is overcharged with ſin, and my heart with ſorrow, when the vanity of this Life is ready to forſake me, and there is nothing left but miſery and ſhame to ſeize me, I have not yet reſolv'd ſe-

rioufly

riously to come unto thee. Lord, leave me not unto the weakness of my own Infirmities, expose me not to the raging billows of my strong Temptations: Lord, let not the remembrance of my horrible Relapses, make me desperately wallow in the Mire, or devote my Soul to Hell, as an irrecoverable Prey; suffer me not to sink into this depth of sin, to be destroy'd by this dreadfull storm of Satan, and mine own accusing Conscience; Rebuke these Winds and Waters, and cause a Blessed Calm within me, reach out thy hand of Mercy, and support me, strengthen my drooping Soul, that I may Joyfully and Faithfully lay hold upon thee, give me a fix'd heart that I may return to thee in good earnest, and may this very hour be graciously accepted of thee: O Pardon, Pardon! Sanctifie, Sanctifie! Recover, recover me before I go hence, and can no longer address thee but in vain, for the sake of the most Noble, Gracious, and Excellent Jesus. *Amen.*

For the Frequent and Profitable perusal of Holy Scripture.

SO Sanctifie my sinfull Soul, O Lord, that I may gladly dedicate some part of my Time to the reading some portion of thy Sacred Scriptures. O let them ever be the Joy of my Joy, the Life of my Life, the Light of mine Eyes, and the Comfort and Stay of my Heart: Give me an humble Soul that I may read thy Holy Lines, with Holy fear and awful reverence, that I may be both happily informed and refreshed by it. Give me a discerning Soul, that I may see the Wonderfull things of thy Law, truly love it, and delight in it, that my Heart may be enflam'd by it, and my lips be ever talking of it. O let thy Statutes be my Song in the House of my Pilgrimage, that I may walk in thy ways with Constancy, and run in thy

thy Race with fervency, for Chri
his ſake.

Amen.

For a Pure heart.

GLorious God, when I conſider how evidently impure I am in my own Eyes, and in the beſt of my Performance: How loathſome muſt I needs appear in thy ſight, who art Purity it ſelf, and canſt not behold Iniquity. Bleſſed Lord, as thou haſt given me the light of thy Word to diſcover me to my ſelf, ſo give me alſo the Sword of thy ſpirit to deliver me from my ſelf: Deliver me, O Lord, from the Old and Evil Man, from mine own ſecret Corruptions, from my known and unknown Abominations. Search my Heart, O Lord, and try my Heart? O let no baſe

aſe and by-reſpects inhabit there, o rob thee of thine Honour, no falſe nd vain Intentions to cheat me of my preſent Holineſs and future Hapineſs. Pardon and paſs by the ſeret and unknown errors of my ſinfull life, the great diſturbances of my corrupt Affections, although they many times prevail againſt me, yet let thy ſaving Grace, Lord, be ſufficient for me. Lord, make me purely and entirely Holy, neither barely for fear of thy Punishments, nor for Hope of thy Rewards, but for thy ſake only, O my God, who art Holineſs it ſelf. *Amen*, for Chriſt his ſake.

For

For a thorough Conviction of the Malignity of Sin.

O Thou Immaculate Purity, thou perfectly Holy and Righteous Divine Being, who haſt manifeſted thy Love to Holineſs, and thy hatred againſt all impiety, chiefly in ſending thy Son into the World by his pure Example, and by his Holy Doctrine to deſtroy the ſinfull works of the Devil, and to promote a life of uprightneſs. O form, I beſeech thee, thoſe Excellent Graces which ſhone ſo brightly in our Saviour, in my inmoſt and outward Man. Deliver me not only from the Guilt and Puniſhment, but from the Pollution and Prevalency of it. Preſerve me in the World from the approbation of Vice, and the Corruptions of the World.

Give

Give me to behold more of the Malignant Nature of Sin, and the Turpitude, Folly, Baſeneſs, and Ingratitude thereof, and then I ſhall the more thoroughly Grieve, deteſt and reſolve on the abandoning of it. Convince me deeply, Gracious God, that Sin is the greateſt of Evils, and then I ſhall betake my ſelf to thee, the greateſt of Goods: Make me ſenſible of my Natural Incapacity of ſeeing thee without Holineſs, which is oppoſite to this Monſter Sin, that I may not ruin my ſelf by a falſe ſecurity and Preſumption whilſt at Peace with it, and abuſe thy Goodneſs, and Proſtitute the Meritorious Blood of Chriſt by making it a Sanctuary of refuge for Sin, which was intended ſuch only for the Refuge of the Sinner upon his Sincere and hearty Converſion and Repentance. Lord, I am blind and poor and naked; blind as to the true ſaving knowledge, which worketh by Love; poor and naked as to any inherent acceptable Righteouſneſs

neſs of my own. O Cloath me with the Robes of thy perfect imputed Righteouſneſs. Let my life be a continual endeavour of ſubduing in my ſelf the love of Sin, of becoming enamour'd with the Beauty of Holineſs, and every way ſuch as thou wouldſt have me to be, for Chriſt his ſake.

Amen.

For Contrition.

O Holy Lord, who art a merciſull Embracer of true Penitents, but yet a conſuming fire towards obſtinate Sinners? How ſhall I approach thee, who have ſo many provoking ſins to enflame thy Wrath, and ſo little Sincere Repentance to encline thy Mercy. O be thou pleaſed ſo to ſoften and melt this hard and obdurate heart of

of mine, that I may heartily bewail the Iniquities of my life. Strike this Rock, O Lord, that the Waters may flow out, even floods of Tears to wash my polluted Conscience. My drowsie Soul hath too long slept securely in Sin, Lord, awake it, tho' it be with Thunder, and let me rather feel thy Terrors than not feel my Sin. Thou sentest thy Blessed Son to heal the broken-hearted: But, Lord, what will that avail me if my heart be whole? O break it that it may be capable of this healing Vertue. Grant, I beseech thee, that having once tasted the bitterness of Sin: I may fly from it as from the Face of a Serpent, and bring forth fruits of Repentance and Amendment of life, to the praise and glory of thy Grace in Jesus Christ our blessed Redeemer. *Amen.*

A Prayer for effectual and undelay'd Repentance to our ſelves and others.

MOſt Mercifull Father, Patient and Long-ſuffering, who waiteſt to be gracious, and yet whoſe ſpirit will not always be ſtriving with obſtinate impenitent Sinners; Doſt thou, O Lord, call unto us; Behold now is the accepted time, behold now is the day of Salvation, and do we cry, To morrow is ſoon enough; ſome days or years hence will be as acceptable as this preſent one? Ah Madmen that we are, Ah Fooliſh Self-deceiving Creatures, who ſhall know beſt the day of our Salvation? Thou our God the Author of it, or we? Who ſhould know beſt how long thy ſpirit will ſtrive with us, how long thou wilt wait to be gracious? O cauſe me to day, whilſt 'tis call'd to day

day, to hear thy voice and not harden my Heart againſt thy Invitation to Repent. Convince us, Bleſſed Lord, in order to a preſent Amendment, that 'tis ſome degree of hardning our hearts not to hearken to thy voice to day, that every continuance in ſin is one advance more towards final Impenitence, a rendring our future Converſion the more grievous and difficult, and our Confirmation in Wickedneſs, the greater and nearer to irretrievable; and in a ſenſe of all this, make us, we beſeech thee, to retire out of the ways of Iniquity immediately. O cauſe us to give all diligence at preſent to make our Calling and Election ſure, to work the Religious work, for which we were ſent into this World, while 'tis day before the night of Death come, wherein 'tis impoſſible to work our Salvation. Who can tell what a day may bring forth? Cauſe us therefore, gracious God, to live every day as if it were to be our laſt, for that we know not but it may be ſuch. Cauſe us

to live ſo at preſent as we ſhall wiſh we had done when we come to die. O grant we may not die with any guilt upon our Conſciences, or any known ſin unrepented of. Grant that we may not put far from us the evil day, and thereby flatter our ſelves in a ſtate of Impenitence and Endleſs Deſtruction; but give us Grace to uſe well the means of Grace and improve the opportunity of Salvation while they are mercifully offered us, leſt we provoke thee, our God, to ſwear in thy Wrath, that ſuch obſtinate ſinners ſhould never enter into thy Reſt. Let, Holy Father, the Uncertainty of the time of our Saviour's coming to Judgment, either to the Univerſal one, or that of each particular Perſon ſoon after his Death, make every one of us live in a continual readineſs and preparation for it, that we may not have our Oyl of Grace to ſeek, our Lamp of an Holy Converſation to trim and repleniſh when we ſhall enter in with the Bridegroom of our Souls, Chriſt Jeſus,

Jeſus, into his Marriage Feaſt: But grant that at what ſeaſon ſoever our Lord comes to call us to an account of the Talents committed to our Truſt, he may behold all our debts to his Divine Juſtice ready cancell'd by our Repentance, through the merits of his Blood, and finding us perſeveringly employ'd in Good Works, he may ſay unto us, Well done Good and Faithfull Servants, Enter into your Maſter's Joy. *Amen.* Bleſſed Jeſus. *Amen.*

For Habitual Sanctification of the Lords day, and a Reverent uſe of the Ordinances of Salvation.

BLeſſed and Glorious Lord God, thou Lord and Inſtituter of the Sabbath, who alloweſt us ſix days in ſeven for our Temporal and Wordly concerns, and haſt ſet apart

a ſeventh only for thine own eſpecial ſervice? O how wiſely haſt thou provided for both our Souls and Bodies? For how wou'd our outward Man want Food and Raiment, were not days of labour afforded it, wherein by honeſt Induſtry thoſe neceſſaries are procur'd, and how would our ſpirits pine away and languiſh as to all Gracious endowments, were not ſeaſons appropriated to thy Divine Worſhip. O that therefore at preſent we may reſt at ſuch ſeaſons from the Works of ſin as well as from thoſe of our particular Callings: O that we may always be in the ſpirit on thine own day, that we may worſhip thee thereon in Spirit and in Truth, that we may keep it ſo Holy and Sanctifi'd unto thee as that it may be a Pledge and Earneſt of an Eternal Sabbatiſm with thee in Light and Glory: 'Tis the day which the Lord hath made by his Juſtifying Reſurrection. O may I always rejoyce and be glad thereon with a holy rejoycing. 'Tis the day which was the Birth-day of our Hopes and

and future Bleſſed Expectations: O may it ever be a day of improvement in Grace, of Holy Ardours and Devout Enraviſhments; grant gracious Father that I may never find my own pleaſure, or ſpeak my own words, or do mine own deeds on thine hallowed day, but may both call and eſteem it a Delight, holy of the Lord, honourable? O that Heaven by a Heavenly frame and temper of ſpirit may be begun in me here by means of my pious Intercourſes with Heaven, amidſt the duties of thy day? Whenever I am going, O Lord, unto thy houſe of Prayer, the place where thine Honour dwells, O Pardon me that I am not prepar'd according to the preparation of thy ſanctuary, and make me to conſider that the place whereon I am to ſtand is Holy Ground. O do thou our God vouchſafe to go along with me into thy Temple by the Holy Aids and Aſſiſtances of thy Spirit. Cauſe me to approach thee there with Reverence and to Worſhip before thee with a zealous af-

fection. When I meditate, let me do it with all Seriousness, Heavenly Mindedness and Edification; when I pray let it be with the utmost Attention, Faith and holy fervour; when I hear the glad Tidings of thy Gospel may it be with all diligent and hearty attendance on thy Word and Doctrine; when I read thy Holy Scriptures, may they make me wise unto Salvation; may I read them with understanding, with an Affectionate Gust and Relish, with a Reforming and inward Digestion of them into spiritual Grace and Nourishment; when I receive the Communion may it be for the better, and not for the worse; may the broken bread be Christ's Body, and the pour'd Wine his Blood, and both an entire Jesus, Wisdom, Righteousness and Redemption to my Soul. Hear me for his merits sake.

Amen.

For

For Reverence to God's Houſe and Name.

GReat and Incomprehenſible God, ſtrike ſuch an awe, I beſeech thee, in my heart that I may humbly Reverence thee in thy Name, which is Great, Wonderful, and Holy, and carry ſuch a wonderfull reſpect to thy houſe, and all things that relate to thee and thy Worſhip, as may expreſs our Reverence to thy Great Majeſty. And ſince thy Glory is the great end of all thy Works: I deſire it may be the beginning and end of all my Services. Let thy great Name be Glorious and Glorified and Sanctified throughout all the World: Let the knowledge of thee fill the Earth as the Waters cover the Sea. In all the diſpenſations of thy Providence enable me to ſee

thee, and to ſanctifie thy Name in my Heart with Thankfullneſs, in my Lips with Thankſgiving, and in my Life with Dutifullneſs and Obedience. O may I and all mankind have high and honourable Thoughts touching thee in ſome meaſure ſuitable to thy Glory, Majeſty, Goodneſs, Wiſdom, Bounty, and Purity; and may we in all our Words and Actions, manifeſt theſe inward apprehenſions with ſuitable and becoming Words, and Actions. This I beg for the ſake of Jeſus.

Amen.

A Prayer for the Cure of an Habitual aptneſs to profane God's Name.

GReat and Dreadfull God, thou haſt declared, *That thou wilt not hold him guiltleſs that taketh thy name in vain*: O Pardon, I beſeech thee, all my paſt profanations of thy Sacred Name, and my preſent aptneſs to uſe it raſhly and on light occaſions, notwithſtanding my endeavours to conquer this grievous and evil habit: Set a Watch, O my God, over my unruly Tongue thus ſet on fire of Hell, and keep the door of my ungratefull Lips that have dar'd to Blaſpheme that Glorious and Beauteous Being which made, and deſires to deliver me: Deliver me, Deliver me, I earneſtly entreat thee from the ſlaviſh Cuſtom of ſuch monſtrous Ingratitude. Give me an awfull ſenſe of

of thy Name, leſt the common uſe of it in Trivial Aſſertions, or the formal abuſe of it in lifeleſs Devotion, betray me at length to a bolder forgetfullneſs of thee, by the horrible Commiſſion of Perjury. Hear me for the ſake of thy beloved Son Jeſus Chriſt. *Amen.*

For Abſolute Obedience and Submiſſion to the Will of God.

HOly Father, ſince thy Will is moſt Holy, Righteous and Gracious, Juſt and Wiſe, let it be evermore our choice to make thy Will to be ours, and to reſign up our Wills unto thee and to thy Will. Let the Will of thy Counſels be done, and altho' we know it is not in the Power of Men or Devils to hinder it, yet ſo we do teſtifie our duty to thee in praying that nothing may hinder or retard the Will of thy Coun-

Counſels, for thy Counſels are full of Wiſdom, Benignity, and Purity, and Righteouſneſs, and we beg thee to give us hearts moſt entirely to wait upon thee in whatſoever thou ſhalt appoint concerning us, that if thou ſhalt give us Proſperity and Succeſs in this life, we may receive it with all Thankfullneſs and Humility, and uſe it with Sobriety, Moderation, and Faithfullneſs; if thou ſhalt ſend us Adverſity we may entertain it with all Submiſſiveneſs, Patience, Contentedneſs, and Chearfullneſs, ſubmitting to the Diſpenſation of our Heavenly Father, ever acknowledging thy Will to be the beſt Will, and that whereunto it becomes us with all Humility to ſubmit; and in the midſt of all to rejoyce that our Portion and Patrimony, and Happineſs is reſerved for us in another Life. And as we deſire the Will of our Counſels may be done upon us, ſo we deſire the Will of thy Commands may be done by us and by all mankind, that we may conform our Hearts and

Lives

Lives to the Rule of thy Bleſſed Word, that we may live in all Piety to thee, our God, in all Righteouſneſs towards them, in all Sobriety towards our ſelves, that we may follow thoſe Precepts and Patterns of Holineſs, Righteouſneſs, Juſtice, Patience, Temperance, Goodneſs, Charity, and all other Moral and Chriſtian Vertues that thou haſt in thy Word Commanded or Propounded for our Practice and Imitation. And that this Obedience unto thee may be performed by me and all mankind in ſome meaſure anſwerable to what is done by thy Glorious Angels in Heaven, that we may do it chearfully without murmuring, Sincerely without Diſſimulation, ſpeedily without Delay, and Conſtantly without Fainting, that we may not at all fail in our duty herein, be pleaſed daily more and more to reveal thy Heavenly Will to us, that ſo our Wills on Earth may anſwer to thy Will in Heaven, and keep us always carefull and circumſpect in ſincerity of Heart, to keep cloſe

unto

unto it, that neither the Corruption of our own Hearts, the Seducements of Satan, or the deceits or remorſe of this preſent World may at any time withdraw us from the Obedience of thy moſt perfect and holy Will, for Chriſt his ſake.

Amen.

A Prayer for Chriſtian Prudence and Circumſpection, in order to a manly Reſiſtance of Temptations.

MIghty and Mercifull God, I am a weak and frail Creature, ſubject to be overcome with every Temptation, to depart from my duty to thee, and do hourly converſe with all vanity of Temptations from the World, from the Prince of it, and what is worſt of all, from my own ſinful heart, corrupt Nature and unruly Affections, and without thy continual Grace preventing or aſſiſting me the leaſt

of

of all these Temptations are able to overmatch me, and because I am exposed to Temptations in all my Actions, Conditions, Wants, and Enjoyments; And since all our ways are before thee, and thou knowest the snares that be in them, how to prevent them or, to prevent us from them, or to preserve us against them, I beseech thee, by thy Providence preserve me from all those Temptations which thou knowest to be too strong for me, and by thy Grace, preserve me from being overcome by those Temptations that unavoidably occur in all our Actions and Conditions. Grant me the spirit of Watchfulness and Sobriety, the Spirit of Moderation and Humility, the Spirit of Prudence and Circumspection, the Spirit of Patience and Wisdom, the Spirit of Faith and Dependance, the Spirit of the Love and Fear of thy Majesty, that may support me against all those Temptations to any sin that may meet me in the course and passage of my Life, that tho' thy Providence should

ſhould permit me to fall into Temptation, I may not fall under it, but by thy Grace be delivered from the Evil of it, through the merits and Spirit of the moſt Admirable Jeſus.

For Reſolute ſtedfaſtneſs to our Baptiſmal Covenant.

BLeſſed and Holy Saviour: Give me Grace to remember my Baptiſmal Vow, to remember that I am a ſworn Enemy to the World, the Fleſh, and the Devil, and enable me to fight the good fight of Faith under that banner of thine, the Croſs. Let me have no Truce, Entertain no friendſhip with thine and my Enemies: Let them flatter me, if they will, with ſmiles and promiſes, I am ſure they mean nothing to me but Death and Ruin. How ſhall any fantaſtical obligations can-

cancel my duty to thee, reſulting from ſo ſolemn a covenant. In vain does the World diſguiſe its Temptation under the form of Civility and Honour; I know no Civility which would betray me to diſpenſe with my Vows, no Honour that can excuſe Perjury. In vain does the World aſſault me by Earthly Greatneſs, Wealth, and Glory. Theſe are the very things I reſolv'd againſt when I took up the Croſs of my Crucify'd Saviour in Baptiſm. Grant, O Bleſſed Lord, that I may have mortifi'd Affections and a victorious Faith, an Humble Meek ſpirit and Glorious Hopes, that after this troubleſome Life is ended I may reſt with thee in everlaſting Glory.

Amen, Amen.

For Truſt in God.

O Almighty Lord, who never faileſt them that truſt on thee, give me Grace, I beſeech thee, in all my difficulties and diſtreſſes to have recourſe to thee to reſt and depend on thee. Thou ſhalt keep him, O Lord, in perfect Peace whoſe mind is ſtaid on thee. O let me alway reſt on this firm Pillar, and never Exchange it for the broken Reeds of Worldly Succours. Suffer not my heart to be overcharged with the cares of this Life, taking thought what I ſhall eat or drink or wherewithall I ſhall be cloathed; but grant that having by honeſt Labour and Induſtry carefully done my part, chearfully commit my ſelf to thy Providence caſting all my care upon thee, who careſt for me, and being carefull for nothing but to be of the number of thoſe whom

whom thou owneſt, and careſt for, even ſuch as keep thy Teſtimonies and think upon thy Commandments to do them, that ſeeking firſt thy Kingdom and the Righteouſneſs thereof, all theſe outward things may be added unto me in ſuch a meaſure as thy Wiſdom knows beſt for me: Grant this, O Lord, for Jeſus Chriſt his ſake.

Amen.

A Prayer for the Cure of backwardneſs to the Holy Communion.

O My God, what ſhould make me ſo prodigally venturous as to neglect the frequent uſe of the Holy Sacrament of the Lords Supper. Have I not need frequently to examine my ſelf? Are not the Graces thou giveſt me apt to wither and decay unleſs thus water'd and refreſhed? Does not my converſe with the World

World and my Communication with Fleſh and Blood, render it neceſſary for me to renew my Reſolutions againſt them as often as I can? Or is there not a holy delight in the Exerciſe of all this, that ſurpaſſes all the pleaſures of a ſenſual life? And is it not a ſacrifice that my Lord and Saviour is highly pleaſed with? And is it not reaſonable that I ſhould oblige him who died for me, with this frequent acknowledgment of his infinite Love evidenc'd in his Death? Pardon me, O my God, that I have been ſo ungratefull to thee, and ſo ſenſeleſs of my own Welfare and Advantage: Henceforward I reſolve to frequent and delight in this Holy Communion; I will often offer up my ſelf a Sacrifice to thee and profeſs my Faith in a Crucified Saviour, and there beg thy Aſſiſtance and Conduct of my endanger'd Soul, thro' the difficult paths of this preſent life. O my God, proſper and accept theſe my Addreſſes, Reſolutions, and Praiſes, through thine infinite Mercies,

and

and the Ineſtimable Blood of Jeſus.

For Divine fervour of Spirit.

O Glorious God, 'tis the ſole excellence of my Nature that I am capable of loving thee, and it is my Glorious Privilege that thou art pleaſed to ſuffer and admit of the addreſſes of my Soul. In this only I am a Kin to Angels. In thoſe Talents which ſerve only to the end of a Corporal Life, I am out-done by Brutes: O give me therefore grace to dwell as often as I can in the Divine Contemplations of thy Nature; to look forward to that glory which thy Bounty hath reveal'd and promis'd me; to conſider by what Methods thou didſt prepare me for it; and let all this make me love thee above all things, and deſire to know nothing but thee my Heaven-

ly

ly Father, and Jeſus Chriſt and him Crucifi'd.

Amen, Amen.

For Affiance in God's Spirit.

O My God how reaſonable is it that I ſhould obey thee ſince thou Commandeſt me nothing but what thou giveſt ſtrength to perform. I feel the weakneſs of my Nature and the ſtrength of my Temptations. But this ſhall never diſcourage me, through the Might of thy ſpirit I ſhall be ſure to Conquer: It muſt be a weakneſs indeed which Omnipotence cannot relieve; It muſt be a ſtrange aſſault made by the World which can ſtorm that Fort which the ſpirit of the Almighty defends, and that Love muſt be more than Seraphick which is exalted above the Imitation of a Soul inſpired and actuated by thee. No, no, if thou vouchſafeſt

ſafeſt but one Ray of thine infinite Power I ſhall ſoon ſubdue the World and Mortifie the Spirit: I ſhall do the things which pleaſe thee here, and ſhall obtain Everlaſting Life afterwards, which grant for thy Mercies ſake, and thy Son Chriſt Jeſus ſake.

For Perſeverance.

O Eternal and Unchangeable Lord God, who art the ſame yeſterday, to day and for ever. Be thou pleaſed to communicate ſome ſmall Ray of that Excellence to the degree of that ſtability to me thy wretched Creature, who am light and unconſtant, turn'd about with every blaſt. My Underſtanding is very deceivable. O eſtabliſh it in thy Truth, keep it from the ſnares of ſeducing Spirits, that I may not be led away with the error of the wicked, and fall from my

my own ſtedfaſtneſs. My Will alſo, O Lord, is irreſolute and wavering, and doth not cleave ſtedfaſtly unto God. My goodneſs is but as the morning Cloud, and as the early dew it paſſeth away. O ſtrengthen and confirm me, and whatever good work thou haſt wrought in me, be pleaſed to accompliſh and perform it till the day of Chriſt. Lord, thou ſeeſt my weakneſs, and thou knoweſt the number and ſtrength of thoſe Temptations I have to ſtruggle with: O leave me not to my ſelf, but cover thou my Head in the day of Battle, and in all ſpiritual Combates, Make me more than Conqueror, thro' him that loved me. O let no Terrors or Flatteries either of the World or my own Fleſh ever draw me from my obedience to thee; but grant that I may continue ſtedfaſt, immoveable, always abounding in the work of the Lord, and by patient continuing in well-doing; ſeek, and at laſt obtain Glory, and Honour, and Immortality, and Eternal life, thro' Jeſus Chriſt our Lord. *Amen.*

For an awakning ſenſe of our Mortality.

O Holy Jeſus, thou Lord of Life and Glory, who by thy death haſt overcome Death, and open'd the Gate of everlaſting Life, at the hour of Death and the day of Judgment, good Lord deliver me. Grant that I may ſo think of my latter end that the end of my life on Earth may be the beginning to me of a Bleſſed Eternity in Heaven; that the ſecond Death, the never ceaſing one, may have no dominion over me; but that when I diſcontinue living with Men I may dwell with thee our God, and converſe with all the Bleſſed Society above. Grant, Heavenly Father, that when I come to lie on a Death-bed, I may be able to look backward with Comfort and Conſolation on a well

well ſpent Life, and forward with a bright Proſpect of Glory and Immortality beyond the Grave, that when I am nigh unto Death, and my bodily ſtrength languiſheth, my Faith and Hope may revive and become vigorous, and I may then feel the Joyous approaches of that Salvation which I before had wrought out with fear and trembling. I know, O Lord, that 'tis appointed to all Men once to die, and that no one can reſcue his Life from the Pit of Deſtruction, and yet do we live as if we had made an agreement with Hell, and had an unforfeitable leaſe of our Lives. O give me to die unto ſin now that I may ſleep in Chriſt at my departure, and be awaken'd, be raiſed to Life again at the Reſtitution of all things. Afford me ſome of the refreſhing beams of thy Reconciled Countenance when paſſing through the dark Valley of the ſhadow of death. Grant that I may then fear no evil, but have the Teſtimony of a good Conſcience, which may be a ſupporting Cordial to

my weak and fainting ſpirits. Grant that I may not live in ſuch an unprepared ſtate of Soul as that I ſhould be afraid to die and appear before thy Judgment ſeat, but cauſe me ſo to demean my ſelf as that the ſting and terror of Death, Sin, may be taken away before Death it ſelf lays hold on me, that when it comes I may welcome it with ſmiles and gladneſs, and may lift up my head with Joy at my haſting Diſſolution, as knowing that then the Time of Redemption draweth nigh. Be thou preſent with me at the hour of death. O bleſſed Jeſus who ſufferedſt death for us upon the Croſs? By the vertue of that thy precious Death, ſweetten, I beſeech thee, the bitterneſs of ours; when our eyes ſhall be darken'd in the Agonies of Death, kindle in my heart the light of ſaving Faith; when ſpeech ſhall fail and leave me, O do thou ſpeak inwardly unto me by the comforts of thy ſpirit, and grant that I may ſpeak mentally unto thee by devout ſighs and groans

which

which cannot be uttered; when I am nigh to the end of my days, may I be nigh to the end of my hope even the Salvation of my Soul. O give me in my laſt extremity Joy in believing, hope in my latter end, humble Reſignation of my ſpirit into thy Hands, and Holy contempt of this Earth, an Inflamed Love of Heaven, longing deſires to be with our Saviour Chriſt with Angels and Glorifi'd Saints which is much better than being here. *Amen*, for thy Mercies ſake. *Amen.*

For a Practical Remembrance of the day of Judgment.

O Bleſſed Saviour, thou moſt Righteous Judge Eternal, Ordain'd by thy Father to be Judge both of the Quick and Dead, whereof he hath given us aſſurance in that he hath raiſed thee from the Dead. O raiſe me from the Death of Sin unto the Life of Righteouſneſs, and hereby fit and prepare me for the day of Judgment. Cauſe me ſo effectually to think on it at preſent, as that I may not dread its terrors hereafter, but may be juſtifi'd by thy ſentence and clear'd when I am Judged, not truſting in my own Righteouſneſs, which is but as filthy Rags, but being Cloath'd with the imputed Righteouſneſs which is of God, thro' Faith in Chriſt Jeſus. O that when

I am Judged I may be found in him, having an Intereſt in the Merits of his Death and Paſſion; that he who is to be our Judge, may likewiſe be our Advocate and Acquitter! Bleſſed be God the Father, Bleſſed be the Holy Trinity, that thou Merciſull Jeſus art to be our Judge, who by aſſuming Humane Nature waſt touch'd with a fellow-feeling of our Infirmities being in all points tempted as we are yet without ſin, that thou mighteſt have Compaſſion on us thy Brethren who are tempted; and that we might come the more boldly to thy Judgment ſeat, finding Grace to help in that greateſt time of need. O may we obtain Mercy, when our Lord enters into Judgment with us! may we be acquitted when try'd! May our Saviour look on all he has done, on all he has ſuffered in Man's behalf, when making Inquiſition what we have done, ſpoke, or thought, and may he for the ſatisfaction purchaſed by his Blood be gracious unto us. Give us, Gra-

cious God ſo to accuſe and condemn our ſelves for ſin by a Penitent abhorrence of it, that we may not be condemned in thy fearfull Judgment, but may ſtand in the Judgment as found upright and abſolved therein. O that my own heart may paſs that true Judgment on me in this World, which thou, Bleſſed Redeemer, wilt paſs on me in the other, and if upon calling my ſelf to an Account, at preſent I find that my Conſcience condemns me. Grant that I may make void that Condemnation by immediate Amendment, conſidering that if my heart condemn me, thou, our God, art greater than our hearts, and knowing all things wilt much more condemn me. Allay, Holy Saviour, by the pleadings of thy Mediation and Interceſſion, the Rigour and Severity of thy Final Sentence. Cauſe me to live as if I ever heard that roaring Sentence in my Ears, *Awake ye Dead, and come to Judgment.* O make me in Apprehenſion hereof to Judge and Examine my

paſt

paſt courſes and to correct and reform whatever I find amiſs in them, that the Habitual Remembrance of the laſt day of Tryal may quicken me unto a more than ordinary Holy Preparation for it, that I may expect it with a Comfortable Hope, meet it with an humble well-grounded Aſſurance, be acquitted in it, pleading our Lord's moſt perfect obedience, and relying wholly on his moſt Meritorious Expiration, and may I at length be bleſſed with the raviſhing Approbation, *Come thou Bleſſed Child Inherit the Kingdom prepared for thee.*

Amen.

For a Practical Belief and Proſpect of the Joy of Heavens.

O Sovereign Excellency and moſt exalted Bleſſedneſs, whoſe delightſome preſence makes Heaven. O grant that having ſuch an exceeding and Eternal heighth of Glory for the object of my Faith and Hope, I may labour after an Heavenly Frame and Diſpoſition in my Soul, which may qualifie me for the Celeſtial ſtate hereafter: Grant that I having given unto me ſuch precious promiſes as thoſe in the Goſpel appertaining to this Life, and a better, may by the incitement of theſe become a partaker of thy Divine Nature, eſcaping the Corruptions which are in the World through Luſt: O Holy Father, give me a lively view of Heaven by an Eye of Faith, and ſo raiſe up

up my mind thither, that I may always have my Thoughts, my Desires, my Converſation there, whence I look for the Saviour. O make me ſuch an obedient Subject of thy Kingdom of Grace, that I may be made capable of thy Kingdom of Glory. Enable me, Heavenly Father more to admire thoſe inexhauſtible Treaſures of thy goodneſs, prepared for ſuch as Love and Fear thee, which Eye hath not ſeen, nor Ear heard, which have not entred into the heart of Man to conceive. O thy unmeaſurable goodneſs whereby we are not only delivered from ſuffering the Vengeance of Hell Torments, but alſo made capable of the Enjoyments of Heaven. What ſhall I render unto the Lord for all theſe Ineſtimable benefits which he deſigns to beſtow upon us? O give me to conform my ſelf to thine Image in Holineſs, that I may behold thee, our God in Glory, where certainly nothing can be wanting, where all wiſe Deſires and Expectations will

be

be compleatly gratifi'd, becauſe thou our ſupreme happineſs wilt be All in All to us. O let me be thine and be thou mine to all Eternity. *Amen*, and *Amen*, Bleſſed Redeemer.

For a Sanctifi'd Fear of Hell.

O Moſt Juſt and Impartially Severe Divine Being, who ſo hateſt Sin that thou puniſhedſt it in thine own Son, that thou purſueſt it with Eternal Vengeance in another World; O grant that by thy Threatning of Hell Torments I may be preſerv'd from ever coming there, and be deterr'd from thoſe wicked Actions which lead directly thither: May I anſwer the end of thy creating an Hell by improving the dread thereof into that obediential Love which bringeth to Heaven. Make me ſenſible

ſible, Bleſſed Lord, of thy equal mercy and loving kindneſs in preparing a Tophet a place of Puniſhment, as in providing a Heaven a place of Glorious Recompence for the perſeveringly Good and Righteous, in that thou didſt intend by thoſe different objects of our Hopes and Fears, to addreſs thy ſelf differently to our various Tempers and Diſpoſitions, and to drive thoſe to their duty and happineſs by thy Denunciations of Vengeance, who would not be led to their duty and happineſs, by the promiſes of future Glory and Felicity. O how graciouſly haſt thou hedged in our way to Everlaſting Bliſs on every ſide! uſing all means that we ſhould not err and depart from it! What couldſt thou have done for us which thou haſt not done? We have an Heaven to allure to obedience, we have an Hell to deterr from every wilfull Impiety: How utterly inexcuſable muſt I needs be then if I break through all theſe Fences and Sanctions of thy Laws? Put, gracious God, thy fear

fear into my inner parts, and make me tremble at thy Judgments; being aw'd by them into an holy caution, that I at no time willfully offend thee. O grant that I knowing the terrors of thee, O Lord, may effectually be perſwaded to a breaking off my Sins, and an applying my ſelf to holineſs. Give me Grace to eſcape as for my Life out of the filthy Sodom of every wicked Impurity, never ſo much as looking back upon them with an Eye of Complacency, leſt the flames due to them overtake me unawares. Cauſe me, I beſeech thee, to flee from Sin by the awakening Conſideration of its being the only way whereby to flee from the wrath to come: O may the eternity of Hell puniſhments reſtrain both my Inclinations and my Embraces from both the pleaſures and profit of ſin, which are but for a ſeaſon. Give me often, Holy Father, to ask my ſelf theſe ſtartling, deterring queſtions, when about to ſin wilfully; How can I do this great Wickedneſs

neſs and by ſinning againſt God, provoke his infinite Juſtice and Almighty power to puniſh me? Who of us can dwell with everlaſting burnings? Is it not a fearfull thing to fall into the hands of the everliving God, who is a conſuming fire? Is it not a moſt horrid Miſery to be Eternally ſeeking Death, and yet never to find it in the Regions of darkneſs and deſpair? O cauſe me to dread and abhor ſin, which leads to this place of Eternal Torments as much as the ſuffering place it ſelf. Cauſe me to think often on Hell, that I may thereby be kept from falling into it: Grant, O Holy Jeſu, thou who art the Reſurrection and the Life, that I may never fall into the bitter pains of Eternal Death; what elſe can expoſe me as fuel to Hell flames but my ſins? They are the Combuſtible Matter which the fire which cannot be quench'd will ever be preying upon. Give me therefore, good Lord, to burn up that Immoral Hay, and Straw, and Stubble at preſent, and

then

then the fire prepar'd for the Devil and his Angels, will have no power over me, neither will ſo much as the ſmell thereof have paſt upon me ; but I ſhall be received into Everlaſting habitations of Heavenly Glory and Felicity. *Amen*, *Amen*.

For Generous Compaſſion to One's Country, and a hearty readineſs to promote the Reformation of Manners.

O Moſt Holy Lord God, who art terrible in thy Judgments towards the Children of Diſobedience, who for the ſins of mankind didſt once drown the whole World, eight Souls excepted, and didſt alſo rain Fire and Brimſtone upon *Sodom* and *Gomorrah* for the ſinfullneſs of them that dwelt therein; I acknowledge and confeſs in behalf of my ſelf and all the

the People of this Kingdom that we have juſtly deſerv'd thy ſevereſt Judgments, for we have all gone aſtray and dealt wickedly, we have openly contemn'd and ridicul'd Vertue and Religion and have ſet up and encouraged all manner of Vice and Wickedneſs, we have diſhonoured thy Name, defil'd thy Houſe, profan'd thy Worſhip, and ſlighted thy Commandments. Nay, O Lord, we have been ſo hardy that we have been inſenſible under thy Puniſhments, and that which thou in Mercy didſt deſign to reform and amend us, has ſerv'd only to make us more Obſtinate and Rebellious againſt thee. We have made our ſelves ſlaves to the World, the Fleſh and the Devil, and have engag'd our ſelves in a War againſt Heaven, and have fought againſt our own Happineſs. And now, O God, what can we expect from thee but Judgment and fiery Indignation, which is indeed the due reward of our ſins? We muſt confeſs that we are ripe for Deſtruction, and ought every moment

ment to expect to have the World ſet on Fire about us. But, O Lord, thou art a Mercifull God, to thee belong Mercies and Forgiveneſſes tho' we have rebell'd againſt thee and have not obey'd thy Voice by walking in thoſe Laws which thou haſt ſet before us. Deal not with us therefore, O merciful Lord, after our ſins, neither reward us after our iniquities, but let thy Anger, and thy Wrath be turn'd away from us, and bring us not into Confuſion. Let the Prayers and Tears of thoſe few Pious Souls who mourn in ſecret for the ſins of this abominable People, ſtop thy avenging Hand, and prevail with thee to allow us a little more time for Repentance. Bring us to a ſenſe of our ſins and a dread of thy Judgments, that ſo we may not dare to provoke thee any more, but may humble our ſelves before thee, in a moſt Sincere and Sorrowfull Contrition of heart, that thou being pleaſed therewith, may'ſt repent thee of the evil which thou haſt ſaid

thou

thou wouldſt do it to us, and do it not. O that as our Corruption and Degeneracy has been National ſo our Repentance, Humiliation, and Reformation may be National too ? O proſper the endeavours which ſome noble Souls amongſt us have us'd to pluck us out of our wretched Condition. Pardon and alter the minds of all who openly oppoſe and abuſe, of all who ſecretly undermine, of all who are not, convinced of the neceſſity of their endeavours. Pardon, and alter all who are Hypocritical Friends to their Cauſe : Give me and all of all Ranks amongſt us an Unfeigned and Generous regard for our Country and the promotion of thy Glory and true Chriſtianity amongſt us. Grant that the Magiſtrates and Miniſters with a ſincere and noble ſpirit may do their parts : Let not Cowardice or ſelfiſhneſs with-hold us from honeſtly Informing againſt bold offenders : O ſuffer us not for ſhame or intereſt to be Traytors to God, to the Laws, and our Prince, who have eſpous'd their

their own cauſe, and grant that the Known and Habitual and Exemplary Candour, Courteſie, Prudence, Liberality, Diligence in their Calling, Modeſty, Mercy, Meekneſs, and all other Chriſtian Vertues, may recommend all engag'd in it and free them and their endeavours to reform us, from being raſhly enſur'd, as ſerving private Intereſts by it. Lord, give us a truly Divine Zeal againſt thy Enemies and for the wellfare of this Country, and having put ſuch a Spirit into us, enable us, if the head ſtrong Wickedneſs of a fooliſh and unreclaim'd people ſhould require it, to' lay down our Lives rather than not bravely oppoſe the Devils intereſt; make us meek in our behaviours, to thoſe who unreaſonably revile us. Be our Guard againſt thoſe who through their Zeal to uphold thoſe Lewd ſhews and places which are the Nurſeries of Lewdneſs and Idleneſs, and have turn'd *London* into a *Sodom*, lay in wait for our Lives: Lord hear, Lord forgive, hearken and change

or

r diſappoint their deſigns: Turn
heir Malice into thoughts of Care
or their Everlaſting wellfare and
urpoſes of Love inſtead of their
ormer Enmity againſt Souls, Chriſt
nd their Country. Hear for thine
finite Compaſſions ſake. *Amen.* O
Grant that by a Communication of
eDiffuſive ſpirit of Jeſus, we may no
onger every one ſeek only his own
ings, and ſerve mean Intereſts, but
l act as thoſe that remember we
ere made not for a ſeparate feli-
ity, but for the Enjoyment of an
finite God, and a vaſt World of
lorifi'd Beings. This alſo I beg
r the ſake of Jeſus.

For

For Diſcretion in the choice of a Friend.

TEach me, good God, to know the weakneſs of my frame, and the Treachery and Uncertainty of all that is therein; and ſince, Notwithſtanding my good will may be Univerſal, I can be uſefull to but a few, point out and procure to me ſuch perſons as thou knoweſt may both benefit and be benefitted moſt by me for the objects of my Friendſhip and Familiarity, that my choice depending on thy direction and being directed by thy will I may never have juſt cauſe to repent of my Contracts, but my Companions being pious and ſerviceable to the moſt extenſive Intereſts of my Soul, I may daily find freſh cauſe of lauding thee on their behalf, who honour and benefit me by

a generous and Chriſtian Intimacy. *Amen*, for Chriſt his ſake.

For Faithfullneſs and Gratitude to a Friend.

INſtruct, Incite, and Enable me, O Lord, I beſeech thee frequently to manifeſt the Sincerity and Vigor of my Love to all thoſe who have been Miniſters of good to me under thy gracious Providence. O never ſuffer me to provoke my Conſcience to upbraid me of Unkindneſs, Treachery, and Ingratitude to any to whom I have betroath'd my Soul in the bond of Friendſhip and from whom I have received many Pledges of Sincere and Honourable Love. Treaſure up their Favours ſecurely in my Memory and give me power to make ſuitable returns to them. And becauſe all other uſefullneſs

fullneſs will not ſuffice to make them happy unleſs they be vertuous and uſe all their Opportunities and Proſperities to thy Glory: Make me heartily to abhor all Flattery, Diſſimulation, and Hypocritical Love and Delight, which may encline me to connive at any thing that is ſinfull in my Friend. Give me courage to frown in due ſeaſon, and when my contract cannot but be violated unleſs, Beauteous God, my affection for my Friend be regulated by the Love of thy Commands, ſuffer me not, O Lord, to turn my other kindneſſes into Curſes, by withholding any ſeaſonable Admonitions, Counſels, and Reproofs, leſt otherwiſe we prove eternal Enemies and Eternally odious to thee, our ſelves, and each other, in an Everlaſting Baniſhment from Love and Light, even the Light of thy Countenance, from which, good Lord, deliver me, for the Love and Mercies of Jeſus.

For

For Gentleneſs.

GOD of wonderfull Long-ſuffering and Gentleneſs, give me a powerfull ſenſe of thy amazing Condeſcention, and the Exemplary Gentleneſs which thy Son ſhew'd to the infirmities of men, when he vouchſaf'd to wear our Nature and Converſe with frail mortal Creatures: Grant that I may remember my own weakneſs, and ſhew all Candour to all men. Let me be readier to relieve and help any Neighbours weakneſs rather than cenſure and expoſe him. Make me eaſie of Acceſs and eaſie in Converſation, and alway ready rather to yield to others in matters of any indifferent Nature, than by adoring my own humour contentiouſly, and maintaining my own Judgment Conceitedly, and Idolatrouſly to unhinge my own,

and the minds of others. Hear this requeſt in the Name of the Son of thy Love. *Amen.*

For Patience and Reſignation.

O Father of Mercies and God of all Comforts, who to all thy other Benefits wherewith thou continually loadeſt us, haſt beſtow'd upon us the Goſpel of thy Grace, that we through Patience and Comfort of the holy Scriptures might have hope. Accept of the humble and thankfull acknowledgments which I make to thy Divine Goodneſs, for thy riches of Mercy in Chriſt Jeſus, who was pleas'd for our ſakes to humble himſelf to Death, even the Death of the Croſs, and with great Patience to ſuffer the ſharpeſt Pains and Agonies with many Reproaches and Contradictions of ſinners: And when he

he was oppreſſed, afflicted, and Blaſphem'd, yet ſilently endur'd, being brought as a Lamb to the Slaughter, and as a Sheep before the Shearer is dumb, ſo open'd he not his mouth. I praiſe and magnifie with all my Soul his wonderfull Love to us, and his perfect Subjection to thee, beſeeching thee to give me ſuch a gratefull ſenſe of his ineffable Love, ſuch an ardent Love to his Memory, and ſuch an high admiration of his glorious Example that I may be inſpir'd thereby, with Chriſtian Reſolution to follow after him in all the Paths of Humble, Meek, and Patient Vertue. O that I may feel my ſelf preſs'd by the mighty power of that Love, not only to be a doer of thy Will, but for Conſcience toward thee, my God, to endure grief, ſuffering wrongfully, and to run with Patience the whole Race that is ſet before me, looking unto Jeſus, the Author and Finiſher of our Faith; who, for the Joy that was ſet before him, endured the Croſs, deſpiſing the ſhame, and is ſet down

at the Right hand of the Throne of God. Preſerve in me ſuch a Reverence towards thee, Father of Spirits, that I may neither deſpiſe nor faint under thy Corrections: But tho' thou bringeſt me into great and ſore troubles, I may ſtill be in Subjection unto thee, and live in hope of that Immortal Glory. And not only ſo, but I may rejoyce and glory alſo in Tribulation, for Chriſt's ſake, knowing that Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not aſham'd. And whatſoever the Croſs be, which lies in my way to Heaven: Grant that I may never turn aſide from thee in the leaſt to avoid it, but take it up willingly, and bear it as long as thou pleaſeſt, without murmuring or repining, and with ſome Courage and Chearfulneſs of Spirit. And as for the common miſeries of this Life, endue my Spirit with ſuch principles of Wiſdom, and help me to preſerve it in ſuch Innocence, Clearneſs, and Integrity, that it may

be able to ſuſtain my Infirmity; and whatſoever Sickneſſes or Pains, or other bodily Calamities befal me, I may receive them, and bear them with an even and conſtant Mind? Knowing that as we receive good from thy hand, we ought in Reaſon to receive evil, and in every thing to give thanks, which is thy Will concerning us in Chriſt Jeſus. O Bleſſed Lord, lead me whither thou pleaſeſt, I will follow thee without Complaint. I ſubmit to thy Orders, I reverence thy Wiſdom, I truſt my ſelf with thy Goodneſs, I depend upon thy Almighty power, I rely on thy promiſes, beſeeching thee to ſupport me, till Patience having its perfect working in me, I may be perfect and entire, wanting nothing. I know the time is but ſhort, and that thou haſt prepar'd long Joys to recompence our Momentary ſorrows: Help me therefore always to poſſeſs my Soul in Patience at preſent giving thanks for the hope we have, as an Anchor of the Soul both ſure and ſted-

faſt, that ſo I may at laſt after I have done thy Will, O God, inherit the promiſe. *Amen*, *Amen*.

For Contempt of the World.

O Moſt amiable Divine Majeſty, give me a lively Tranſporting Proſpect of the Glories of Heaven, give me a Proſpect of the Heavenly Beauties and Perfections of thine own Nature, and then how will all Sublunary Pomps and Vanities appear dim and faded in my ſight? How ſhall I look down with ſcorn and contempt upon them? Shall I ſtill lie groveling on Earth, whilſt thou alloweſt me to raiſe my thoughts to thee, and to exalt them above this World? Wilt thou admit and accept our weak imperfect Affections, and ſhall not I do all I can to elevate and ſpiritualize them for thy ſervice? O give me that Victory of Faith whereby

by I may overcome the World, that assurance of Hope, whereby I may live above its Corruptions, Purifying my self even as thou art Pure. Mortifie in me, O Sovereign Excellency, the Love of the World with the quickening inflam'd Love of thy self; shew thy self a loving Father and it sufficeth: A glance of the Light of thy Countenance, is enough to Eclipse all Earthly splendour. O make me to see the Vanity of all things here below, and then I shall soon discern the vanity of my Affections in inordinately doting on them. Cause me, O Spirit of Divine Grace to consider how the Lord of Life and Glory despis'd and contemn'd the World. Make me to evidence my daily contempt of this World, by the coldness and indifferency of my love towards it, by wanting its Enjoyments without Impatience, by possessing them with Temperance and Moderation, and by losing them without murmuring and discontent. Perswade me, O Lord, effectually perswade me, that

I can never be Happy till I have dis-entangled my Affections from every Empty, Unsatisfying, Disappointing and Transient good here below, and till I love thee above all things who alone canst fill our Desires and gratifie all our Wishes ; till I despise this World, think lowly of my self, highly of my God, and am wholly Dead and Crucifi'd to all my sensual Lusts and Appetites. O come thou then unto me, O our God, come and satisfie my Soul with thy fullness. Repleniſh it with thy likeness and holiness, and thereby drive out of me all Inordinate Love for meaner Objects and Gratifications. *Amen*, Blessed Lord, *Amen*.

For

For a wiſe Zeal.

BLeſſed and Glorious Lord God, who infinitely deſerveſt our moſt Warm and Zealous Services, who makeſt thy Angels Spirits, and thoſe, thy Miniſters, a flame of fire; flames indeed of Devotion, of Divine Love and Gratitude, of Delight and Fervour in holy Obedience. O make me alſo all flame and ſpirit in thy Worſhip and Service: Make me always mindfull that Religion and the Salvation of my Soul, is the one thing needfull, a matter of the vaſteſt Importance. Make me therefore, I beſeech thee, to ſerve thee as one that beateth not the Air: Give me to covet earneſtly the beſt gifts, to ſeek the Lord and his Strength, and his Righteouſneſs, and his Kingdom, ſince they are the moſt Excellent things, with my whole Soul and

Might. Give, give me, good Lord, more Love to thee, our God, that I may have a greater Zeal for thy Honour and Glory, boldly rebuke Vice, and with the Deſire of Deſires promote Holineſs. May my heart burn within me for Joy, when thy Scriptures, Prayer, or Thankſgiving are my Employment. Let my heart be ſad when I ſee others Sin boldly, or find my Affections cold and languid in thy Service: O may I count it my meat and drink to be doing thy Will. O Pardon the Heartleſneſs of my beſt performances, and cure the Earthlineſs of my Affections. Make me alway zealouſly Affected in every good matter, and my zeal towards God and his Service, according to Knowledge, *Amen*. By his Grace and for his ſake, who alway went about doing good.

For the Grace of Gratulation.

INfinite Love and Beauty, who haſt commanded us by thy Holy Apoſtle St. *Paul*, to rejoyce with all that rejoyce; Enrobe my Soul, I beſeech thee with that Angelick temper of Charity, which will force me to rejoyce in all the ſolid Joy and Excellency of all Beings: O that I may ſo triumphantly rejoyce in all the Tranſcendent Perfections of thee, my God, both Communicable and Incommunicable, as to long to be diſſolv'd and to ſee thee in Heaven where thou art Worſhipped and Adored by all thy elect Angels and Saints! O that I had a heart ſo ſtrongly ſenſible of thy Glory, as to be able with Good grounds to ſay, *I would love and honour thee with all that Love and Worſhip, wherewith all thy Angels and Saints*

do

do there love and ſerve thee, if it were in my power. 'Tis my deſire to Joy in all the Loves and Services, that the Juſt men of the Church in all former Ages in the preſent or in the future Ages, have, and do, or ſhall bear and perform towards thee, and I do rejoyce in the proſpect of a time, when all Nations ſhall become the Nations of God and the Kingdoms of his Chriſt, Kingdoms of Righteouſneſs and Peace and Love. Haſten, haſten the time, O dear ſpouſe, of Souls: O that my Love and Deſire towards thee, O my God, were ſuch and ſo great that if it were poſſible to me, and acceptable to thee, I would of each Soul and eſpecially my own make a Kingdom of Heaven, that thou mighteſt be prais'd and beloved in as many Heavens as there are Souls by Infinite Myriads of large Souls more in number, than the Graſs-piles of the Earth, or the Sands and Drops of the Sea ſhouting forth thy Praiſes, and Bleſſed with a noble Conformity of Being to the Uncreated.

ted Harmony, Holineſs, and Brightneſs by the Beatifick Viſion of and Union to thy boundleſs fullneſs and Majeſty. O may my Soul entirely be ſanctifi'd, Gratulate that infinite and ſelf-originated Wiſdom, Royalty, Goodneſs, Simplicity, Incomprehenſibleneſs, Power, Juſtice, and Immutability which thou haſt been, and wilt be, inveſted with from and to all Eternity. Gratulated be our God with all the Conſtancy, Acceptableneſs, and Ability, the grace of Chriſt can give me, that he is a Being of ſuch Immenſe Facundity, as to be a fully ſufficient treaſure of ever-ſatisfying Enjoyment, both for himſelf and all his Creatures, that he is ſo rich and happy a Nature that the whole Creation and all its Inhabitants, can add nothing to the happineſs, which he already has and did ever poſſeſs. I deſire likewiſe, O Lord, to rejoyce with an unextinguiſh'd Fervour, Thankfullneſs and Pſalmody of Soul, together with thee, and the Glorious Inhabitants of the

Trium-

Triumphant Univerſe in the ſweet Ordinance and Diſpoſition of Heaven and Earth, and for all the things which are in the marvellous Creation of this World, and for all the things which thou haſt made, and ſhalt yet make unto the end of the World, and the Conſummation of all things. I Congratulate and rejoyce with thee, O my God, in all the laud and praiſes, which the Angels and Saints in Heaven and thy Servants on Earth do give thee, and for all the Worſhip they yield unto thee. Becauſe I find my ſelf altogether inſufficient to praiſe my God, I do for my help and aſſiſtance therein invite and call upon the holy Angels and all Creatures, and with them I joyn my own Soul with all the Powers of it, that all of them together may glorifie God for his infinite Excellency. I rejoyce further in the Dignity of Jeſus, in the Rewards of all that he did, ſuffered and accepted as a Man for Man, I gratulate the Myſtical Union of the Uncreated Word to our frail

frail Nature, his Triumphs over Hell, Death, Sin, and the Devil, and his Conqueſts of Apoſtacy, Mights, Dominions, Thrones, and Principalities and Confederate ſpiritual Wickedneſs in high places; by his Reſurrection, Aſcenſion, Miſſion of the Holy Ghoſt on the day of Pentecoſt and Exaltation, as Mediatour between God and Man at the Right hand of the Father in the higheſt Heavens; whence, as a Royal Prince and Saviour: He pour'd down a Deluge of Helps, Healings, Governments, and Propheſies, and ſtill by his Interceſſion, and Spirit conveys Grace, Peace, Mercy, and Truth, and Hope, and Comfort, and all Holineſs to his Elect, who addreſs, and ſerve, and rely on him, and long by the Compleat, Sanctificatory and Perfect Love to be one with Chriſt as he is one with thee, O our God.

O Life of my Soul, O thou only ſource of Bleſſedneſs and Salvation, my heart is ready, O God, my heart is ready. Lord, what is

there

there in Heaven or what upon Earth that I would have beſides thee? Why is my ſojourning prolong'd? when ſhall I be there where Love and Gratulation, and Praiſe will be my whole Exerciſe? As the Hart thirſteth after the Waters, ſo ſhould my Soul thirſt after that State, O God; why deſire I not to be diſſolv'd and to be with Chriſt? O that I may be ſo conform'd to the Earthly, and Crucifi'd as to bear the Image of the Heavenly and Glorifi'd Jeſus! Bleſſed are they who dwell in thy Houſe, they will be always praiſing thee: O Life of my Soul, and the pleaſant repoſe of my Spirit: Wound me, Wound the moſt inward parts of my Soul, with the darts of thy Love: when ſhall all die in me, which is contrary to thee? When ſhall I live to be no more mine own? When ſhall nothing elſe live in me but thou, O Jeſus? When ſhall the flames of thy Love wholly conſume me? When ſhall I be altogether melted and pierc'd through with the wonderfull

Efficacy

Efficacy of thy ſweetneſs? When wilt thou free me from all theſe Clogs and Diſtractions, and make me one Spirit with thee, that I may not any more depart from thee? O dearly Beloved of my Soul? O ſweetneſs of my Heart? O God of my Soul? Why giveſt not thou thy ſelf to thy poor Creature? Thou filleſt Heaven and Earth, and wilt thou leave my Heart empty? Too late have I known thee, O Infinite Goodneſs. Woe to the time I lov'd thee not! Blind I was that I ſaw thee not! Thou waſt within me, and I went ſeeking thee abroad! But now that I have found thee, though late, ſuffer not, good Lord that I ever leave thee. *Amen. Amen.*

For

For Reverence to Inſpiration in Enquiry.

O Father of all Light and Truth, who of thy Wiſdom and Goodneſs, haſt made me a Creature of perception and capable of improving my Ideal Capacity, by enquiry in a ſtate of tryal, which if diligently and humbly Regulated by the Revelations of thy Word, will be rewarded and repleniſh'd with the Viſions of Heaven: Lauded be thy Name for this capacity, lauded be thy Name that when 'twas deprav'd by ſin, and the light within us was darkneſs, thou didſt relieve it by the Wiſdom of the Patriarchs and Prophets, and Evangeliſts and Apoſtles, which they received from thy Spirit, and the Word

Word of thine own Son. O grant that I may have a juſt ſenſe and ineſtimable value of this Light, and govern my Enquiry and Belief entirely by the Authority of it: May this be my fix'd rule to Judge by, in this dangerous Age wherein Opinion and Herefie uſurp all orders of Men amongſt us: Lord, give us all more Modeſty and regard to thy Word, that we may not believe every Spirit and every fair Schme of Science, falſly ſo call'd, but knowing that falſe Prophets and Seducing Spirits are gone out amongſt us, may ſoberly try the Spirits, and not think beyond or contrary to what is written in the Oracles of Chriſt. Make us true lovers of Peace, Suſpicious of our own Judgments, Conquerors of our falſe Prejudices, and Courteous to Men of all perſwaſions in Indifferent matters, but by no means under the pretence of a deceitfull Moderation be Flatterers of Schiſmaticks and contemners of the Myſteries of the Goſpel, but holding the Myſtery of Faith and Godlineſs

neſs in a pure Conſcience may not waver as others, ever learning from new fangled Traditions of mens Inventions and having mens perſons in admiration, and never coming to the knowledge of the Truth, but be fix'd in the practical knowledge of Chriſt's Doctrines here, and participate of the Uncreated Light, in a liberal meaſure of Glory in a future World, through Jeſus Chriſt our Lord. *Amen.*

For Submiſſion and Reſpect to Paſtours.

GOD of order, who didſt give ſome Prophets, ſome Evangeliſts, and ſome Teachers, and Paſtours, and haſt appointed a Succeſſion of Prieſts to the end of the World, as I beſeech thee to give them Judgment and Grace to diſcharge their Apoſtolical office with Honour to

to our Religion, and a faithfull and true Heart. So I beſeech thee, teach and diſpoſe me always to ſubmit to thoſe that have the Rule over us, as remembring that 'tis their place to Watch over our Souls to our everlaſting good, and that they deſerve double Honour, Eſteem, and Love for their Works ſake. Give me a heart always ready to reſpect their perſons for the ſake of their Office, and never to deſpiſe the youth or aggravate the weakneſs of the meaneſt of thy Miniſters or to be alienated from the value of Religion, to the ſcandalous Lives of the worſt of them, but rather to pity and pray againſt their offences and the infirmities even of the faithfulleſt Stewards and Diſpenſers of the Myſteries of the Goſpel. O may I ever eſteem theſe rich Treaſures hid in Veſſels of Earth, and conſider the Immortality of that word of Life rather than the frailty of the ſpeaker; alway hearing the Word of God, as the Word of God, and not as the Word of Man. Suffer me not to

ſtraggle

ſtraggle from their Adminiſtrations, as too many do, to the breach of Unity and growth of Infidelity in theſe Libertine times: Make me always remember that thou haſt foretold that offences would come, and make me one of thoſe ſteddy Servants of thine, whom neither ſcandals, nor any malice or device of Devils or Men, can turn aſide from the Faith; that ſo honouring thee in thy Miniſters and Ordinances in an Age when both are ſo much ſlighted, I may be honoured by thee, Great and Holy Jeſu, before Angels and Men at the Great Day. *Amen.*

For

For Poverty in Spirit.

INfinite fullneſs, make me, I beſeech thee, ſenſible that nothing, no not even the imperfect Holineſs of this Life can ſatisfie a Soul, and O may the repeated Conſideration of this great Truth, further my deſire of another World, that my Soul being enlarged by the Noble deſires of the poor in ſpirit may be emptied of all falſe apprehenſions of things, and being ſtripp'd of ſelf and expectation of happineſs from Temporal things may be full of God, capacitated for the Kingdom of Heaven, and at length arrive at unchangeable Bliſs, by the Enjoyment of Sabbaths, and Royalties, and Prieſthoods, and Viſions, and Charities, and Fullneſſes, and Unions, and all the Eternal Joys of thy Eternal Kingdom, ſo be it, all Glorious Jeſu. *Amen.*

For

For Peace and Joy in the Holy Ghoſt.

GOD, whoſe Peace paſſeth man's Underſtanding and the Ingredients of whoſe Kingdom is Righteouſneſs, and Peace and Joy in the Holy Ghoſt: Plant, I beſeech thee, a firm and flouriſhing Habit of Evangelical Righteouſneſs in my Soul, that I may have an abſtract of the Kingdom of Heaven within me, and be poſſeſs'd of that Peace and Holy Joy which is a Pearl of great price, and which 'tis not in the power of Men to plunder me of, that ſo I may have delightfull Communion of Conſcience by Faith with thee here, whilſt in this Pilgrim ſtate, and be a Bliſsfull partaker of the fullneſs of Joy and Pleaſure hereafter in the laſt World of Happineſs and Perfection, through Jeſus Chriſt. *Amen.*

For

For effectual Regeneration and Justification.

GOD, who art able and willing to reduce degenerate man from a ſtate of darkneſs to a ſtate of marvellous Light: Speak, I beſeech thee, the powerfull word toward thy Servant. Let the Baptiſm of the Holy Ghoſt pierce the retiredeſt receſſes of my Nature, that the Almighty fire may diſpell all my darkneſs with its light, and conſume all the droſs of my affections, with its great and ſwift motion and force. Lord waſh, Lord ſo purifie, Lord ſo enlighten, Lord ſo renew, Lord ſo transform, Lord ſo ſanctifie me, that I may be freed from the Condemnation with the World, and to my endleſs comfort may be found Intereſted in my dear and honour'd Saviour, and juſtified

in the name of the Lord Jeſus, and by the ſpirit of our God, in the Dreadfull, Univerſal, and Solemn Judgment. *Amen.*

For the Government of the Senſes.

JEſus, who haſt ſaid that whoever will be thy true Diſciple muſt deny himſelf, and who knoweſt how eaſily we ſilly Creatures are betrayed by Senſe and Imagination, out of the bounds of our Chriſtian liberty in our commerce with ſenſible objects, and from ſtrict Judgments of the things of this World: Give me, I beſeech thee, a ſpirit of Abſtraction, which may diſcipline my Senſes, and keep me circumſpect and wary in my Uſe of, and converſe with Inferiour and Sublunary things. Teach me that 'tis not the Eye that can

can be ſatisfied with ſeeing or the Ear that can be ſatisfied with hearing, or the Palate with taſting? O therefore take my mind off from hankering after Feaſts and Shews, and other ſenſual Deluſions: And grant that I may eat as if I ate not, and ſee as if I ſaw not, that the frequent Contemplation of Angels and Uncreated Beauty, Muſick and Banquets, may raiſe my heart to a ſcorn and abhorrence of every inordinate and Idolatrous Affection for Earthly and Finite objects. *Amen*, for the ſake of Jeſus.

For the Government of the Tongue.

BLeſſed God, who haſt Created the Body with admirable proportion and conveniency of every part for the ſervice of his intire welfare, and haſt declared him a perfect man indeed who offendeth not in Word, and that if the Tongue be unbridled a man's Religion cannot be pure and undefil'd : Make me, I beſeech thee, able to tame this diſorderly Member, and not only to refrain from all Blaſphemy, and Malicious, and Filthy Communication, but even to abominate the very hearing of it: Pardon all my paſt ſuperfluity of Naughtineſs by Speech, and grant that I may ſhew my ſincere Repentance of it by the uſefullneſs of my Saviour and Godly Diſcourſe in Converſation, henceforward always bearing

ing in mind, who has ſaid, *By thy words thou ſhalt be condemned, and by thy words thou ſhalt be juſtified*: All which I beg, through the Merits and Mediation of Jeſus Chriſt. *Amen.*

Holy and Pious Ejaculations taken out of the Book of Pſalms.

For the Church.

O be favourable and gracious unto *Sion*, and build thou the Walls of *Jeruſalem.*

O God, wherefore art thou abſent from us ſo long, why is thy wrath ſo hot againſt the Sheep of thy Paſture.

O think upon thy Congregation whom thou haſt purchas'd and redeem'd of old.

Look upon the Tribe of thine inheritance and Mount *Sion* wherein thou haſt dwelt.

It is time for thee, Lord, to lay to thine hand for they have deſtroyed thy Law.

Ariſe, O God, and maintain thine own cauſe, deliver *Iſrael*, O God, out of all its troubles.

For Pardon of ſins.

Call to remembrance, O Lord, thy tender mercies, which have been ever of old, O remember not the ſins and offences of my youth.

For the Light of God's Countenance.

Lord why abhorreſt thou my Soul and hideſt thy Face from me! O hide not thou thy face from me, nor caſt thy Servant away in diſpleaſure.

Thy Loving kindneſs is better than Life it ſelf: Lord liſt thou up the light of thy Countenance upon me.

Comfort the Soul of thy Servant, for unto thee, O Lord, do I lift up my Soul.

For the King.

The King ſhall rejoice in thy ſtrength O Lord, exceeding glad ſhall he be of thy Salvation.

His honour is great in thy Salvation: Glory and great Worſhip ſhalt thou

thou lay upon him! O give him Everlaſting Felicity, make him glad with the Joy of thy Countenance.

May the King ever put his Truſt in the Lord, that in the Mercy of the moſt high he may not miſcarry.

Now know I that the Lord helpeth his anointed, and will hear him from his Holy Heaven.

Be thou Exalted in thine own ſtrength, ſo will we ſing and praiſe thy power.

For Grace.

Teach me to do the thing that pleaſeth thee, for thou art my God.

Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy name.

Make me a clean heart, O God, and renew a right ſpirit within me.

O let my heart be ſound in thy Statutes, that I be not aſhamed.

Incline my heart unto thy Teſtimonies and not to Covetouſneſs.

Turn away mine Eyes leſt they behold Vanity and quicken thou me in thy way.

I am a ſtranger upon Earth, O hide not thy Commandments from me.

Lord, teach me to number my days that I may apply my heart unto Wiſdom.

When at a Chriſtning.

My Reins, Lord, are thine, thou haſt covered me in my Mother's Womb. I will give thanks to thee for I am fearfully and wonderfully made.

Marvellous are thy works and that my Soul knoweth right well; my Bones are not hid from thee, though I be faſhioned ſecretly and formed beneath in the Earth.

Thine Eyes did ſee my ſubſtance, yet being Imperfect and in thy Book, were all my members written, which day by day were faſhioned when as yet there was none of them.

When I ſee Officers ſearching Publick houſes for prophane Perſons.

Wilt not thou ſlay the Wicked, O God, they ſpeak unrighteouſneſs againſt thee, and thine Enemies take thy name in vain.

Do

Do not I hate them, O Lord, that hate thee, and am not I grieved with thoſe that riſe up againſt thee? Yea, I hate them right ſore, even as tho' they were mine Enemies.

When in dangerous Company.

Set a watch, O Lord, over my mouth and keep the door of my Lips.

O let not mine heart be inclined to any evil thing, let me not be occupied in Ungodly works, with the men that work Wickedneſs, but let me ever eſcape their Nets.

When notice is given of a Communion.

I will waſh mine hands, O Lord, and ſo will I go to thine Altar.

When I am provok'd.

Them that are meek God will guide in Judgment.

Leave off from Wrath, let go Diſpleaſure, fret not thy ſelf, elſe ſhalt thou be moved to do evil.

When I hear the Paſſing-Bell, or ſee a Corps.

Lord teach me to number my days that I may apply my Heart unto Wiſdom.

Spare me, O Lord, till I am truly at peace with thee, before I go hence and am no more ſeen.

When perplexed with doubts.

Lord why abhorreſt thou my Soul and hideſt thy face from me: O hide not thou thy Face from me, nor caſt away thy Servant in diſpleaſure.

Thy Loving kindneſs is better than Life it ſelf.

Lord, lift thou up the light of thy Countenance upon me.

Comfort the Soul of thy Servant, for unto thee, O Lord, do I lift up my Soul.

When under any ſcandal or diſgrace.

Be mercifull, O Lord, be mercifull unto me, for my Soul truſteth in thee, and under the ſhadow of thy wings ſhall be my refuge untill theſe Calamities be overpaſt.

Deliver me, O Lord, from mine Enemies, for I flee unto thee to hide me.

O keep my Soul and deliver me, let me not be confounded for I have put my truſt in thee, my Eyes are ever looking unto the Lord, for he ſhall pluck my feet out of the Net.

Turn thee, O Lord, and have mercy upon me, for I am desolate and in misery.

The sorrows of my heart are enlarged, O bring thou me out of my troubles.

When sensible of a late mercy received.

I will always give thanks unto the Lord, his praise shall ever be in my mouth.

Thou art my God, and I will thank thee, thou art my God and I will praise thee.

I will sing unto the Lord as long as I live, I will praise my God whilst I have my being.

Praised be God, which hath not cast out my prayer, nor turned his Mercy from me.

Blessed be the Lord God, even the God of *Israel*, which only doth wondrous things.

How dear are thy Counsels unto me, O God: O how great is the sum of them.

At going out or coming in.

Lord bless my going out and my coming in, from this time forth for evermore.

At Meals.

Lord, grant that whether I eat or drink, or whatever I do, I may do all to thy Glory.

At Work.

Proſper thou the Work of my Hands: O Lord, proſper thou my Handy Work.

In the Shop, or at Market.

Lord, give me Grace to uſe this World ſo as not to abuſe it.

Lord, grant that I may never go beyond, or defraud my Brother in any matter; for thou art the avenger of all ſuch.

A Thankſgiving.

Praiſe the Lord, O my Soul, and all that is within me praiſe his holy name.

Praiſe the Lord, O my Soul, while I live will I praiſe the Lord, yea, as long as I have any Being, will I ſing praiſes unto my God.

Extra-

Extraordinary Devotions.

ON Sundays or any other days ſet apart for the more ſolemn ſervice of God, I chiefly obſerve the courſe of my Ordinary Devotions.

On ſuch days I always read the Collect, Epiſtle, and Goſpel, appointed for the day at home; as a proper preparatory Duty for the publick ſervice of the Church;

Immediately before I go to Church, I ſay the following Prayer.

O Lord, the Almighty Creator of the World, and the mercifull Saviour of mankind, who art above our thoughts, and excelleſt the praiſes of the higheſt Angels, thou art greatly to be feared in the Aſſembly

bly of thy Saints, and to be had in reverence of all thoſe that are round about thee, I moſt humbly deſire leave to joyn my ſelf with all thoſe Holy ones, to worſhip thy moſt glorious Majeſty, to expreſs the due ſenſe I have of all thy benefits (by paying thee my moſt thankfull Acknowledgments for them) to make thee the beſt oblation I am able, and devote my ſelf entirely to thy obedience, ſince thou haſt graciouſly enclined me to go into thine Houſe, and there to ſet forth thy praiſe, to declare thy loving kindneſs, to reſign my ſelf to thy Will, to recommend my ſelf to thy Wiſdom, to ſubmit to thy Government, to approve the Juſtice and Goodneſs of all thy Laws, to profeſs that I am thy Servant, to renounce all thy Enemies, and to teſtifie my continued purpoſe to follow thee againſt all the Temptations of the World, the Fleſh and the Devil : Be pleaſed, good Lord, to pardon all my former failings, and at this time to accept my Holy Intentions, and inſpire me from above

that I may chearfully perform all theſe acts of Devotion to thy Divine Majeſty, and vouchſafe more fully to inform me in my duty, to correct and amend what is amiſs in me, to encourage and ſtrengthen my good reſolutions, and to aſſiſt me in all well-doing: Fill me with a great love to thee and my Bleſſed Saviour, to thy Holy Word and to all Holy Duties to Chriſtian People every where, and to all mankind. Perfect me in Wiſdom, in Holineſs, and in Goodneſs, by all thy Inſtructions, by all thy Mercies, by all thy Chaſtiſements, and by all my Prayers, Praiſes, and Thankſgivings, to thee the Father of Mercies: Make me ſuch as thou canſt Love and Delight in and reward at the great day of the Lord Jeſus.

At my Entrance into the Church.

I will come into thine Houſe, O Lord, even upon the multitude of thy mercies, and in thy fear will I Worſhip towards thy Holy Temple.

When

When in my Pew.

Let the words of my mouth and the Meditation of my heart, be now and always acceptable in thy ſight, O Lord, my Strength and my Redeemer.

For the Exerciſe of my Thoughts, untill the Miniſter begins to Officiate and to avoid that ſilly Cuſtom of obſerving faſhions in the Church, I meditate on the Pſalms appointed to be then read.

When the Miniſter has named the Text, I carefully attend to,

1. The Explication or meaning of the Words.
2. The Diviſions and Heads of the diſcourſe.
3. The Reaſons and Arguments for, and againſt any matter.
4. The Places of Scripture quoted.

Which

Which I endeavour to retain in memory, as proper for my Meditation when I am come from Church.

As ſoon as the Sermon is ended, I uſe this ſhort Prayer.

GRant, O Lord, that the Words which I have now heard with my outward Ears, may be by thy Grace ſo grafted inwardly in my heart, that it may bring forth in me the fruit of good living, to the Honour and Glory of thy Holy Name.

When that part of the Congregation is diſmiſs'd, as does not Communicate, I ſeat my ſelf as near the Communion-Table as I can conveniently, being willing to obſerve and comply with all that's performed there.

Devotions for the Sacrament.

For my Meditation untill the Miniſter begins the Offertory, I make uſe of that Exhortation of the Church, (re-

(repeated by the Minister at the time of the celebration of the Communion) in manner following.

The Exhortation.

YE that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. *Paul* exhorteth all persons diligently to *try and examin* themselves before they presume to eat of that Bread, and drink of that Cup: for as the Benefit is great, if with a true penitent Heart and lively Faith we receive that holy Sacrament, for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us; so is the danger great, if we receive the same unworthily, for then we are guilty of the Body and Blood of Christ our Saviour, we eat and drink our own Damnation, not considering the Lord's Body, we kindle God's Wrath against us, we provoke him to plague us with di-

diverſe and ſundry kinds of Death: Judge therefore your ſelves, Brethren, that you be not judg'd of the Lord; repent you truly of your ſins paſt, have a lively and ſtedfaſt Faith in Chriſt our Saviour, amend your Lives, and be in perfect Charity with all men, ſo ſhall ye be meet partakers of thoſe holy Myſteries.

O Lord, truly I am thy Servant, I am thy Servant, I am ſenſible I am not my own, for I am bought with a great Price, and therefore ought to glorifie God in my body, and in my ſpirit, which are God's. And, good Lord, aſſiſt me (as one that names the Name of Chriſt) to depart from all Iniquity.

And above all things, ye muſt give moſt humble and hearty Thanks to God the Father, the Son, and the Holy Ghoſt, for the Redemption of the World by the Death and Paſſion of our Saviour Chriſt, both God and Man, who did humble himſelf even to the Death upon the Croſs, for us miſerable

ſin-

ſinners, who lay in *darkneſs* and the *ſhadow of Death*, that he might make us the Children of God, and exalt us to Everlaſting Life.

WHat ſhall I render unto the Lord for all his Benefits towards me, eſpecially for this, that he hath not ſpar'd his own *Son*, but deliver'd him up for us all?

And to the end that we ſhould always remember the exceeding great love of our Maſter and only Saviour Jeſus Chriſt, thus dying for us, and the innumerable Benefits which by his precious Blood-ſhedding he hath obtained to us, he hath inſtituted and ordained holy Myſteries, as Pledges of his Love, and for a continual remembrance of his Death, to our great and endleſs Comfort.

TO him therefore, with the Father and the Holy Ghoſt, do I give (as I am moſt bounden) continual Thanks, ſubmitting my ſelf wholly to his holy Will and Pleaſure, and ſtudying

ing to ſerve him in true Holineſs and Righteouſneſs all the days of my Life.

At giving Alms.

O Let this Alms be an Odour of a ſweet ſmell, a Sacrifice acceptable and well-pleaſing unto thee, by Jeſus Chriſt.

Immediately before I go to the Communion-Table.

I Do not preſume to come to this thy Table, O merciful Lord, truſting in my own Righteouſneſs, but in thy manifold and great Mercies: I am not worthy ſo much as to gather up the Crumbs under thy Table; but thou art the ſame Lord, whoſe Property is always to have mercy: Grant me therefore, gracious Lord, ſo to eat the Fleſh of thy dear Son Jeſus Chriſt, and to drink his Blood, that my ſinful Body may be made clean by his Body, and my Soul waſhed through his moſt precious Blood, and that I may evermore dwell in him, and he in me.

At the Table, before I kneel down to receive I expoſtulate with my ſelf thus:

Do I truly and earneſtly repent me of my Sins? Am I in Love and Charity with my Neighbour? And do I intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy Laws?

Being able to return the Anſwer of a good Conſcience;

Then I will draw near with Faith, and take this holy Sacrament to my Comfort, and make my humble Confeſſion to Almighty God.

Then meekly kneeling at the Table,

Lord, I am not worthy that thou ſhouldſt come under my Roof.
I have ſinned, what ſhall I do unto thee, O thou Preſerver of Men?

Here I recollect ſome of my greateſt Sins.

If

If thou, Lord, ſhouldſt be extream, to mark what is done amiſs, O Lord, who may abide it?

But with the Lord there is mercy, and with him there is plenteous Redemption.

Behold, O Lord, thy beloved Son, in whom thou art well pleaſed.

Hearken to the Cry of his Blood, which ſpeaketh better things than that of *Abel*.

By his Agony and bloody Sweat, by his Croſs and Paſſion, good Lord, deliver me.

O Lamb of God, which takeſt away the Sins of the World, grant me thy Peace.

O Lamb of God, which takeſt away the Sins of the World, have mercy upon me.

Immediately before receiving;

Thou haſt ſaid, that he that eateth thy Fleſh, and drinketh thy Blood hath Eternal Life.

Behold the Servant of the Lord: be it unto me according to thy Word.

At

At the receiving of the Bread.

By thy Crucified Body, deliver me from this Body of Death.

At the receiving of the Cup.

O let this Blood of thine purge my Conſcience from dead Works, to ſerve the Living God.

Lord, if thou wilt, thou canſt make me clean.

O touch me, and ſay, *I will thou be clean.*

After Receiving.

What ſhall I render unto the Lord for all the Benefits that he hath done unto me?

I will take the Cup of Salvation, and will call upon the Name of the Lord.

Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing: Therefore Bleſſing, Honour, Glory and Power be

to

to him that ſitteth upon the Throne, and to the Lamb, for ever and ever. *Amen.*

Going from the Table to my Pew:

I have ſworn, and am ſtedfaſtly purpoſed to keep thy Righteous Judgments.

O hold thou up my Goings in thy Paths, that my Footſteps ſlip not.

When come to my Pew, I uſe this

Thankſgiving.

O Thou Fountain of all Goodneſs! from whom every good and perfect Gift cometh, and to whom all Honour and Glory ſhould be returned, I deſire with all the moſt fervent and inflamed Affections of a grateful heart, to bleſs and praiſe thee, for thoſe ineſtimable Mercies thou haſt vouchſaf'd me: Lord, what is Man, that thou ſhouldſt ſo regard him, as to ſend thy beloved Son to ſuffer ſuch bitter things for him? But, Lord, what am I, the

worſt of Men, that I ſhould have any part in this Atonement, who have ſo often deſpis'd him and his Sufferings? O the heighth and depth of this Mercy of thine, that art pleaſed to admit me to the renewing of that Covenant with thee which I have ſo often and ſo perverſely broken! That I, who am not worthy of that daily Bread which ſuſtains the Body, ſhould be made Partaker of this Bread of Life, which nouriſheth the Soul, and that the God of all Purity ſhould vouchſafe to unite himſelf to ſo polluted a Wretch! O my God, ſuffer me no more, I beſeech thee, to turn thy Grace into Wantonneſs, to make thy Mercy an occaſion of Security, but let this unſpeakable love of thine conſtrain me to Obedience, that ſince my bleſſed Lord hath dy'd for me, I may no longer live unto my ſelf, but to him. O Lord, I know there is no Concord between Chriſt and *Belial*, therefore ſince he hath now been pleas'd to enter my Heart, O let me never permit any Luſt to chaſe him thence, but let him that hath ſo dearly bought me ſtill keep poſſeſſion of me,

and

and let nothing ever take me out of his hand. To this end be thou graciouſly pleaſed to watch over me, and defend me from all Aſſaults of my ſpiritual Enemies, but eſpecially deliver me from my ſelf, from the Treachery of my own Heart, which is too willing to yield it ſelf a Prey; and where thou ſeeſt I am either by Nature or Cuſtom moſt weak, there do thou, I beſeech thee, magnifie thy power in my preſervation; [*here I mention my moſt dangerous Temptations*] and, Lord, let my Saviour's Sufferings for my Sins, and the Vows I have now made againſt them, never depart from my Mind, but let the remembrance of the one enable me to perform the other, that I may never make Truce with thoſe Luſts which nailed his Hands, pierced his Sides, and made his Soul heavy to the Death; but that having now anew liſted my ſelf under his Banner, I may fight manfully, and follow the Captain of my Salvation, even thro' a Sea of Blood. Lord, lift up my hands that hang down, and my feeble knees, that I faint not in this Warfare: O be thou my ſtrength, who am not able of

my ſelf to ſtruggle with the ſlighteſt Temptations. How often have I turned my back in the day of Battel! how many of theſe ſacramental Vows have I violated! and, Lord, I have ſtill the ſame unconſtant deceitful Heart to betray me to the breach of this. O thou who art *Yea* and *Amen*, in whom there is no ſhadow of Change, communicate to me, I beſeech thee, ſuch a ſtability of Mind, that I may no more thus ſtart aſide, like a broken Bow, but that having my Heart whole with thee, I may continue ſtedfaſt in thy Covenant, that not one good Purpoſe which thy Spirit hath raiſed in me this day may vaniſh, as ſo many formerly have done, but that they may bring forth unto Life eternal. Grant this, O merciful Father, through the Merits and Mediation of my Crucified Saviour.

Whilſt others are Communicating, I reflect on my Baptiſmal Vow, and conſider how nearly I am concern'd in keeping this Vow of Baptiſm, and that

1*ſt*, In reſpect of Juſtice; and

2*dly*, In reſpect of Advantage and Benefit. That

That I am in Juſtice bound to it, I conclude it is a Promiſe, and that Juſtice requires of every man the keeping of his Promiſe; but then this is, of all other Promiſes, the moſt ſolemn and binding, for it is a Vow, that is, a Promiſe made to God; and therefore I am not only unjuſt, but forſworn, whenever I break any part of it.

But, *Secondly*, I am alſo highly concern'd to keep it, in reſpect of my own benefit; for *Baptiſm* enters me into Covenant with God: Now a Covenant is made up of two parts, that is, ſomething promiſed by the one Party, and ſomething by the other of the Parties that make the Covenant; and if one of them break his part of the Covenant, that is, perform not what he has agreed to, he can in no reaſon look that the other ſhould make good his. And ſo it is here: God doth indeed promiſe, that I ſhall be a Member of Chriſt, a Child of God, and an Inheriter of the Kingdom of Heaven, and that is His part of the Covenant; but then I alſo undertake to perform the ſeveral things contain'd in this Vow of Baptiſm, and

that is my part of it ; and unleſs indeed I do perform them, God is not ty'd to make good his, and ſo forfeit all theſe precious benefits and advantages : I am left in that natural and miſerable ſtate of mine, a Child of Wrath an Enemy to God, and an Heir of Eternal Damnation.

As ſoon as the Communion ſervice is ended, and the Bleſſing given, I Conclude with this ſhort Prayer.

O God, I have now once more ſolemnly renewed my baptiſmal vow, and have again undertaken to perform the ſeveral things contained therein, with an aſſurance of thine eternal favour ever. And now what can be the pleaſure that any or all ſins can afford me, that can make me the leaſt degree of recompence for the loſs of thy favour and Grace here, and the loſs of my own Soul hereafter. O let me not be overcome by the leaſt

Tem-

Temptation, tho' the whole World should be secur'd to me upon the Commission of it: Suffer me not to say as *Lot* did of *Zoar*, Is it not a little one? but grant that I may consider that whatever it is, I have in my Baptism vowed against it, and that be it never so little, it draws a great one at the heels of it, no less than that of being forsworn, which whoever commits, thou hast declared not to hold him guiltless? Grant this, O Lord, for the sake of Jesus Christ, my blessed Lord and Saviour.

Going out of the Church.

One day in thy Court is better than a Thousand.

I had rather be a door-keeper in the House of my God, than to dwell in the Tents of Ungodliness.

After I am come from Church, I immediately enter in writing what I can remember of the Sermon, and then employ as much time as I can con-

conveniently in digeſting what I have heard.

After which I repeat with great attention the following Prayer.

I Adore thee, again Lord of Life and Glory, I acknowledge my dependance on thee ; I thank thee for thy Mercies, which thou never ceaſeſt to heap upon me: Accept, I beſeech thee, of that dedication I have made of the Soul and Body, with Praiſes and Thankſgivings unto thee, in the publick Congregation : be mercifull to all my ſins, and endue me with the Grace of thy holy ſpirit to enble me to preſent my ſelf when I appear again before thee, a more holy and devout Sacrifice unto thee ; ſtedfaſtly reſolved and chearfully diſpoſed, in every thing to be ordered by thy will, for which end be pleaſed to ſettle and root in my heart a ſtronger belief of thy Holy Goſpel, and to fix my Thoughts and Affections upon that unſeen Happineſs

neſs and Bliſs where our Saviour is, that nothing here below may either allure or fright me from my duty, nor ever make me remiſs or neglect in it, but I may be zealous of good Works, fervent in ſpirit, ſerving my Lord, from whom I expect the reward of an Immortal Inheritance: Preſerve in me always a Religious ſenſe of thee, and make me now ſo ſober and thankfull a partaker of the refreſhments of my Body, that they may not damp the Devotion of my Soul, but I may rather return to Worſhip thee with greater Chearfullneſs, and Gladneſs of heart, after thou haſt added the good things of this World, to thoſe of the other, according to thy abundant Love in Chriſt Jeſus.

Amen.

I al-

I allow of no Worldly matters to be diſcourſed of at Dinner or at any other time of ſuch ſolemn days, unleſs an Abſolute Neceſſity intervene.

After dinner (being conveniently retir'd) I again look over the Account I took of the morning Sermon, with which together with the following Prayers, I employ my thoughts until Church time.

This Prayer immediately before I go to Church in the afternoon.

O God, who art rich in mercy to all that call upon thee, and haſt bid us pray without ceaſing, and rejoyce evermore, in obedience to thy Commands, and encouraged by the goodneſs of thy nature, thy gracious invitations, thy moſt precious promiſes and the long Experience that I and others have had of thy bounty, I am bold again to approach into thy preſence, to renew my requeſt unto thee,

to

to bleſs thy Holy Name, to make profeſſion of my Love to thee, and readineſs in all things to obey thee, quicken my thoughts and affections to a free and joyfull attendance on thee in all Holy duties, that no dullneſs or wearineſs ſeize on my ſpirit, but ſuch a fervent Love to thee may poſſeſs my heart, as may render all the Employments of Religion my delight, and the doing thy Will, both now and always my greateſt pleaſure: and paſs by, I moſt humbly beſeech thee, all my unwilling indiſpoſitions, accept of ſuch ſervice as I am able to render thee, and diſpoſe me by all my addreſſes to thee, to be more Circumſpect and Watchfull, more Diligent and Induſtrious, more Forward and Zealous in the Performance of every part of my duty, that being led by thy Counſel, Govern'd by thy Spirit, and Preſerv'd by thy Gracious Providence, I may at laſt be admitted into the Company of the Bleſſed; there to perfect my Prayers and Acknowledgments, and to receive the reward of Patient Continuance in well-doing,

thro'

thro' Jeſus Chriſt, whoſe Grace be with my Spirit. *Amen.*

At Church I obſerve the ſame directions as in the morning.

After I am come from Church, I enter down in writing (as in the morning) what I can remember of this Afternoon Sermon, which I carefully meditate on, and immediately repeat the following Prayer.

I Acknowledge thy manifold Bleſſings, O Lord, which are renewed upon me every moment; I owe my Life continually to thee, with all the Comforts of it, if I had no more to thank thee for, but the mercies of this day, they are ſo many and ſo great, that I could never thank thee enough for them, thou takeſt care of my Body and of my Soul, thou feedeſt me at thy Houſe, and at my own, thou letteſt me taſte of the Bread of Life, which came down from Heaven; beſides the many ſupports and refreſhments which thou affordeſt for this natural Life, ſeveral of thy Creatures

loſe

loſe their lives to preſerve mine; and thy dear Son hath not thought it too much to lay down his precious Life for my ſake; thou ſpeakeſt to me, and giveſt me leave to ſpeak to thee: Thou inſtructeſt me in my duty, and haſt made theſe things my duty, which are rearly my happineſs. Thou engageſt me to do my ſelf good here, by promiſing a greater good hereafter: I praiſe, I thank thee, and will be ever ſpeaking of thee, and it is a new favour that I may thus praiſe and bleſs thee, both in the Aſſembly of thy people, and in my own retirements: O give me an heart to delight in it, and in all other holy duties of a Chriſtian Life; that obeying thy Holy Goſpel in all things, and being never weary in well-doing, I may find thy unwearied Goodneſs extending it ſelf to Immortal Bliſs and Life, through Jeſus Chriſt. O Bleſſed Jeſus, that thy Holy Laws may be more deeply engraven on my heart: O that every truth I have learnt this day may be ſo faithfully preſerved and kept in mind,

mind, as to become the rule of my Life, or the ground of my hope, and a powerful motive to universal and uniform Obedience to the End of my days: O that the remainder of my days may be the better for this day, and the Holy rest we observe here on Earth, may be a beginning of that Eternal rest which we wait for at the second coming. *Amen.* Come Lord Jesus.

A Private walk (after the service of the Church is over) either in the fields or ones own Garden, if the season of the year will permit, or a visit to a Friend, if our thoughts and discourses do not at all tend to the prophanation of so holy a day, I think may reasonably be allowed.

Humane Nature is not capable of performing an uninterrupted Devotion, and consequently Justifiable in the moderate use of ease and refreshment.

For all other Occasions, I refer my self to my ordinary Devotions.

FINIS.

Eliz: Blount,
Mary Blount
Given her by Mrs
Eliz Blount